WESTERN LUMINARY.

A Family Paper, devoted principally to Religious Matter;--with a copious summary of Foreign and Domestic News, Literary Intelligence, and Miscellaneous Articles.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.] "THE LORD REIGNETH—LET THE EARTH REJOICE." [TERMS, $2 IN ADVANCE—$2 50 IN SIX MONTHS—$3 00 IN 12 MONTHS.

Vol. IX.—No. 41. LEXINGTON, KY. WEDNESDAY, APRIL 17, 1833. **Whole No. 457.**

From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER X.

Revivals of Religion.—(Concluded.)

CHRISTIAN BRETHREN,—The subject of revivals of religion is so unspeakably interesting and important, and at the same time, so extensive, that I am persuaded you will not wonder at my making it the subject of another letter. There are several other topics on which I feel desirous of making a few observations.

III. A third remark which I would most respectfully offer, is, that, if we desire to promote genuine and salutary revivals of religion, WE MUST NOT UNDERVALUE THE ORDINARY MEANS OF GRACE, NOR MAKE TOO COMMON AND CHEAP THOSE WHICH MAY BE CALLED EXTRAORDINARY.

When the ancient people of God, in their passage through the wilderness, began to loathe the plain but excellent *manna* which was provided for them day by day, and to call for some extraordinary supply; we find that, on their request being granted, surfeiting and mischief were the consequence. So it is with respect to Zion's more spiritual provision. When new schemes for making a popular impression begin to occupy the public mind, a love of excitement and of agitation seems to take possession of the people. They begin to suppose that when these are absent nothing valuable is accomplished. The ordinary exercises of the Sabbath, the weekly lecture, the prayer meeting, and the sacramental table, are esteemed "light food." Something stirring; something new; something adapted to produce powerful excitement, analogous to that of *strong drink*, must be present, or all seems to them uninteresting. When a spirit of this kind becomes prevalent among a people, it argues most unhappily for their spiritual interest. The object of these remarks is, not to intimate that extraordinary means of grace ought not sometimes to be employed; but that they ought not *so* to be employed and regarded as to place the ordinary means which God has appointed "in the back ground," and to make the popular impression that where these alone are employed little good is to be expected.

To exemplify my meaning: I am a warm friend to "Protracted meetings." They were evidently employed, on special occasions under the Old Testament economy, but they were not made cheap by too frequent recurrence. They were considered and treated as *special* services. In the days of our blessed Lord's personal ministry, we know that He kept the people hanging on his lips for three whole days in succession, and, during the greater part of this time, large numbers of them evidently remained on the ground *fasting*. In the church of *Scotland*, protracted meetings, on sacramental occasions, were almost universal, it is believed, for more than a hundred years, and on many occasions, with richly excellent results. It was on such an occasion that a single sermon, by the celebrated Mr. *John Livingston*, was blessed to the hopeful conversion of five hundred souls. And such protracted meetings, have, beyond all doubt, been made signally instrumental in many parts of our country, especially within a few years past, to the commencement or the continuance of the most precious revivals of religion. Against protracted meetings, therefore, as such, thus warranted and fortified, it is probable no sincere and intelligent friend of vital piety will venture to speak. But are not such meetings extremely *liable* to abuse? Nay, is there not reason to believe that they *have been* abused, and thus made a hindrance, instead of a help, to the cause of pure and undefiled religion? And they may be said to be *abused*, when professing Christians begin to place their chief *dependence* upon them; when they look forward to them with eagerness, as the hope of the church; when they are made, as it were, to come in place of an humble, tender reliance on the Holy Spirit, and broken hearted, importunate, persevering prayer for the prosperity of Zion; when they even seem, as they have sometimes been, to be regarded as a kind of machinery which may serve as a substitute for personal religion, and persevering devotion, and, finally, they are greatly abused when they are resorted to so frequently by the same people as to convert them into *stated* means of grace, and thus to make the Sabbath, and its ordinary privileges lightly esteemed in comparison with them. This is a sore evil; yet it has happened; and there is great danger that it will happen again. But if my views of the nature of the economy of grace, as well as distinct information respecting the effects in particular cases, do not deceive me, such an abuse never can happen without mischief; without such frowns and desertion by the great Head of the church, as will leave a people chargeable with it, in a greater or less degree, to the coldness, the stupidity, and the desolation of those who are given up to "eat the fruit of their own way," and to be "filled with their own devices."

The truth is, men have been prone, in all ages, to lay more stress on their own inventions, than on the simple ordinances of Christ. They have honestly, but vainly, thought that the appointments of the Head of the Church were not sufficient; or, at any rate, that they might be added to, not only without sin, but with advantage. Every new device for winning the attention, and exciting the mind, they have been ready to adopt; and imagined that in doing so, they "did God service." This was, no doubt, the origin of a large number of those human inventions in the worship of God which deform the Romish Church. They began early. They were a long time in reaching that corrupt and revolting maturity which they now exhibit. Good men, in their pious zeal to impress the multitude, and to bring souls into the church, invented device after device for addressing the senses, and working on the feelings of men; until the piety of their inventors, and the force of habit, consecrated these devices in public estimation, as institutions of Christ, and gave them a permanent place in the apparatus of the Church; until one after another they built up that mass of superstition which forms the dire machinery by which the "man of sin" dazzles and deceives the simple. It is, moreover, one of those notorious facts, in the history of human inventions in the worship of God, as humiliating as it is striking, that after a while, more stress is commonly laid upon those inventions than on the ordinances of Christ. Uncommanded festival and fast days in the Romish Church are commonly observed with far more strictness than the Lord's day. And many, if appearances are not deceptive, are beginning to feel as if no good can be hoped for without protracted meetings, and that they are of far more importance than the privileges of the holy Sabbath.

I would say, then, employ protracted meetings. They are fully warranted, by the example, as well as the Spirit of the word of God. But do not make *idols* of them. Do not imagine that they have an inherent efficacy, independently of the Spirit of God, to produce a revival of religion. Resort to them but seldom; not as *stated*, but as *extraordinary* means.—Prepare for them with much humble importunate prayer. Remember that, like all other means, they will only be useful as far as they are attended upon with a believing reference and application to the Spirit of all grace. And be careful not to view or use them in any way which will tend to deprecate in your esteem the ordinary means of grace. Whatever or whoever does this, is a great evil, and will inevitably be followed by the frowns of Zion's King.

IV. It is of great importance, in revivals, to GUARD AGAINST A SUDDEN INTRODUCTION TO THE CHURCH OF THOSE WHO ARE HOPEFULLY MADE THE SUBJECTS OF CONVERTING GRACE.

Until recently, the practice here opposed had few or no advocates among intelligent, sober minded Christians. If it be of any importance, either to themselves or the church, that those who are introduced to her communion be sincere and enlightened believers; then it is, undoubtedly, desirable that, after cherishing the hope that they have become such, they should have some little time to try and know themselves, and to become known to the church.—Especially is this caution highly important in in seasons of powerful awakening and revival; when many are wrought upon by sympathy, who are strangers even to deep conviction, much more to a genuine conversion:—when many appear serious and promising for a while, but soon drawn back, and relapse into deeper carelessness than before. Surely it would be unhappy in every respect, if such persons were encouraged in their first paroxysms of feeling to enrol themselves publicly as professors of religion! Scarcely any thing could be more directly adapted to fill them with delusive hopes and prevent their genuine conversion. The truth is, the system which I have known to be pursued by some warm hearted and well meaning ministers; a system of high animal excitement throughout, unaccompanied with much instruction, and followed up with admission to the communion of the church, within a few days, and sometimes within a few hours, after the commencement of serious feelings; is undoubtedly a system adapted to deceive and destroy immortal souls; to fill the church with ignorant, noisy hypocrites; and, in the end, to destroy, at once its purity and its peace.

As to the examples found in Scripture, which are supposed to justify the *immediate* admission of hopeful converts to sealing ordinances—such as the prompt baptizing of the Ethiopian Eunuch, by *Philip*, and the reception of three thousand on the day of Pentecost, they are manifestly nothing to the purpose. The cases, when examined, will be found to have been peculiar, and not to have admitted of delay;—not to say, that the peculiar state of the church at that time totally alters the aspects of such facts. Besides, no one doubts that cases may be supposed, and sometimes actually arise, in which immediate reception would be wise and perfectly safe; but the question is, what course is best *as a general rule?* What course is adapted to fill the church with intelligent, solid, and truly sanctified members? Is it possible to hesitate respecting the proper answer.

I have been struck, and very much gratified with the remarkable unanimity of opinion on this subject, on the part of the distinguished ministers whose communications appear in the appendix to Dr. *Sprague's* excellent "Lectures on Revivals," before mentioned. The Rev. Dr. *Hawes*, of *Hartford*, in reference to this subject, speaks thus:—"It is a great error to admit converts to the church before time has been allowed to try the sincerity of their hope. This is an error into which I was betrayed during the first revival among my people, and it has cost me bitter repentance. And yet none were admitted to the church under *two months after they had indulged a hope.* It is of great importance that young converts, immediately after conversion, should be collected into a class by themselves, and brought under the direct and frequent instruction of the pastor.—*And if they are continued from four to six months in a course of judicious instruction, and then admitted to the church*, there is very little danger that they will afterwards fall away or that they will not continue to shine as lights in the world till the end of life."

The Rev. Dr. *Griffin*, in speaking on the same subject expresses himself thus:—"The means employed in these revivals have been but two,—the clear presentation of divine truth—and prayer: nothing to work upon the passions, but sober, solemn truth, presented, as far as possible in its most interesting attitudes and closely applied to the conscience. We have been anxiously studious to guard against delusive hopes, and to expose the windings of a deceitful heart, forbearing all encouragement except what the converts themselves could derive from Christ and the promises, knowing that any reliance on *our opinion* was drawing comfort from *us* and not from the *Savior*. We have not accustomed them to the bold and unqualified language, that such a one *is* converted; but have used a dialect calculated to keep alive a sense of the danger of deception. For a similar reason, *we have kept them back from a profession about three months.*"

The ministry of few Pastors in any Church has been more honored by a succession of powerful revivals than that of *Dr. M'Dowell*, of *Elizabethtown*. In the light of his ample experience on this subject, he speaks of it in the appendix to Dr. *Sprague's* work before mentioned, in the following terms: "We have carefully guarded against a speedy admission to the privileges of the church. Seldom in times of revivals have we admitted persons to the communion in less than *six months after they become serious.*"

Closely allied with the too sudden introduction of hopeful converts to the communion of the church is another mistake, as I am constrained to regard it. I mean calling upon such converts, even before they have been recognized as professors of religion, to lead in public prayer, and even, in some cases, to instruct the anxious and inquiring, and to solve the perplexities of distressed and doubting souls.—There are many things which the youngest converts may do, as the proper fruit and evidence of conversion; and it is desirable, from the earliest period of their spiritual life, to give them some appropriate employment in the new relation into which they are brought, consistent with the retiring humility which becomes them.—But to set "babes in Christ" to leading in public prayer, is, in most cases, to engage them in a service for the performance of which to edification, their spiritual knowledge and experience are very seldom adequate; and, what is no less worthy of regard, when young converts find themselves called upon to come forward in this public manner, there is danger of their being puffed up, and thus receiving precisely that kind of impression which is most apt to be injurious to the young and inexperienced. I have repeatedly known young persons who, after having undergone what had the appearance of a very decisive conversion, were immediately called upon to pray in public; who acknowledged, afterwards, that their being thus publicly noticed filled them with spiritual pride; and who subsequently became apostates of the most deplorable and humiliating character. O how much better to have waited awhile, to see what would be the issue of their exercises, and thus to have avoided a train of circumstances which rendered their apostacy more signal, and more injurious to the cause of Christ! Let me say again, then, that encouraging young converts to speak and pray in public, in a few days or hours after their hopeful passage from death to life—is most seriously to endanger the edification of those who hear them; but it is quite as likely, nay more likely, to injure the converts themselves. And allow me to say, that this is especially the case *in times of excitement and revival.* Then, if ever, wisdom, prudence, and the best experience are indispensably demanded. Then rashness, and misguided, though well-meant zeal, may do more harm in a single day, than years of laborious diligence can repair.

V. Further; the real friends of revivals of religion ought to be upon their guard against the confident allegation, THAT THE PREACHING OF CERTAIN NEW OPINIONS IS ALONE FAVOURABLE TO REVIVALS; AND THAT THOSE WHO ADHERE TO THE SYSTEM OF OLD ORTHODOXY CANNOT HOPE TO BE IN THIS RESPECT, EXTENSIVELY, IF AT ALL USEFUL.

This allegation has been often and confidently made; yes, and in the face of multiplied and incontrovertible facts, plainly establishing the contrary, has been so often repeated, that many are weak enough, or ignorant enough to believe it. So that, with not a few, it has come to be a received opinion, that where new opinions are not preached, no revivals are to be expected—But, surely, none who have any tolerable acquaintance with the history of revivals, can be imposed upon by a deception so palpable and disingenuous. The preaching of *Whitefield* was as free from any tincture of the new opinions, as that of the most rigorous old Calvinist among us; and yet all the world knows that the revivals with which his ministry was crowned were more extensive and powerful than have attended the ministry of any other man since his time. The same remark may be made concerning the ministry of the *Tennents*, President *Davies*, Dr. *Finley*, and a number of other men of similar spirit and usefulness. That they were guiltness of either holding or preaching those new, or rather revived theological speculations, which many extol, and seem to consider so peculiarly potent in their influence, all know who have read their printed discourses:—yet how few of those who make the arrogant claim, which I am now opposing, have been favoured with equal ministerial success! Nor was this fact, so conclusive against the claim before us, by any means confined to former times. Many individuals, among the living and the dead, within the last thirty years, might easily be mentioned, who preach the same doctrine with *Whitefield, Tennent and Davies*, and have been favoured with a success strikingly similar to theirs. Nay, my impression is, that nothing would be easier than to demonstrate, that, in every part of our country, up to the present hour, the more nearly the style of preaching has been conformed to the general spirit of *Whitefield, Tennent, Edwards, Davies, and Bellamy*, the more deep, sound, scriptural and consistent, as well as numerous, have been the revivals which have followed its dispensation. Within the last four or five years it has been estimated that at least *twelve hundred congregations* within the bounds of the Presbyterian Church have been graciously visited with revivals of religion:—and of this number it is susceptible of proof, that not only a decided, but a very large majority have occurred under the ministry of men who rejected the new opinions. The testimonies to this amount in every part of the Presbyterian Church, north, south, east and west, are so indubitable and abundant, that no one it appears to me, who is not either wonderfully ignorant of facts, or strangely blinded by prejudice, can resist the inevitable inference.

It is not denied, indeed, that some advocates of old-school orthodoxy, appear to have very little scriptural life and zeal, and very few seals to their ministry. And is not this the case, also, notoriously, with some individuals who are fierce advocates for new-school opinions and measures? What, then, does a fact of this kind prove? It *may* give reason to fear, that a man, though *reputed* orthodox, is really leaning upon the crutches of antinomian delusion; or, though truly orthodox, is a stranger to true piety:—or, that, though truly pious, he is lacking in some of those qualities which seem necessary to prepare men for usefulness. I could name new-school men whose ministry is as strikingly without good fruit as that of the veriest drone that ever discredited the old-school ranks; yet I never heard the most zealous advocates for old-school principles allege this fact, taken alone as proof of the unsoundness of their creed.

VI. Finally; I would put the real friends of revivals on their guard, AGAINST THE ARROGANT CLAIMS OF SOME TO PECULIAR, NAY, TO ALMOST EXCLUSIVE SKILL AND POWER IN THIS GREAT CONCERN.

It is well known to attentive observers of passing scenes of this kind are by no means unfrequent. We have heard of both ministers and laymen who applied to one another, with peculiar complacency and emphasis, the title of *"revival-men."* They openly claimed to possess some special skill in the art of producing and conducting revivals. They were announced to the churches in this high and imposing character; and held themselves up to the public view as persons to be invited from place to place for the professed purpose of introducing religious excitements. Nay, these men have been known to enter congregations without the request or even consent of the pastor; to commence and pursue a system of measures for the accomplishment of their objects, without consulting him; to proceed altogether independently of him,—not even asking him to make a prayer; in short, to reject entirely the co-operation of all excepting a chosen few; refusing to suffer ministers venerable for age as well as piety, who were present, to take any part with them, for the avowed reason, that they were not "revival-men" or not "up to the times."

And what in many cases, has been the character of these self-styled *"revival-men?"* Were they generally conspicuous for their modesty, their meekness, their humility, their gravity and peculiar spirituality? Did they appear to be deeply acquainted with human nature, and deeply skilled in genuine Christian experience? By no means. It may at least be asserted that this was far from being *always* the case; but that, in very many instances, rashness, presumption, pride and censoriousness, often intermixed with a heartless levity, were their most prominent characteristics. They appeared, on too many occasions, like men vain of some artful machinery in the use of which they supposed themselves to be peculiarly expert, to which they looked, and on which they depended for success, far more than on the spirit of a sovereign God. Nay, we have sometimes seen in the front ranks of these "revival" preachers, young men, scarcely of age; of very small knowledge, and still less experience, denouncing and condemning, as if sure that "they were the men, and wisdom would die with them;" treating with contempt aged and eminently devoted ministers; ministers who had themselves been brought into the kingdom of Christ in powerful revivals, and had enjoyed for many years more than usual experience in those displays of heavenly grace;—treating such men as those with contempt—as though they knew nothing of the matter, compared with their own deep insight and pre-eminent skill! The truth is, when the thorough-going and highly rectified spirit of which I speak has taken full possession of any individual, young or old, there is no calculating on the lengths to which it may carry him; or the wonderful degree in which it may blind him to the claims of Christian decorum, and even sometimes, alas! it would seem, to those of Christian candour and integrity!

It is granted, indeed, that there *are* men peculiarly adapted to promote revivals of religion. Some ministers, unquestionably, preach the Gospel with more spiritual skill, clearness, force, and pungency than others. There is in all their sermons, and in all their prayers, more instruction, more point, and more feeling and solemnity, than in those of most of their brethren. They have a deeper insight into the human heart; know better the avenues which lead to it; and are better versed in the varieties of Christian experience than is common even among pious men. They pray much for the blessing of God on their labours; and their whole conversation and example out of the pulpit, are eminently adapted to make an impression in favour of religion on all whom they approach. These I call TRUE REVIVAL-MEN. If there be men in the world peculiarly adopted to promote genuine revivals of religion, these are the individuals. This, however, is only saying, that men who most resemble the Apostle *Paul*, or rather *Paul's* Master; are most likely to be instrumental in promoting real religion. But they would be the last men in the world to call themselves by way of eminence, "revival men," or to favour such a claim being made for them by others. Nothing would be more abhorrent from their minds than the thought of attaching that power to their machinery, which every page of the Bible, and all the experience of the church, ascribe to the sovereign agency of Him who has declared, "Not [illegible]ight nor by power, but by my spirit saith the Lord."

A "revival man" I do know, whose ministry has probably been connected with more numerous and powerful revivals of religion than that of any other man now living:—whose power in such displays of divine glory seems to consist, not in noise, in bustling trickery, or in any kind of artful management; but entirely in simple, pungent exhibitions of Gospel truth; in representing to men their true condition as lost sinners; in holding up Christ as an Almighty and willing Saviour; and in constantly referring every thing to the power and grace of a sovereign God:—who, instead of loving to be called a "revival man," shrinks from such an appellation with instinctive aversion:—who, instead of thrusting himself into a congregation, uncalled, for the purpose of making a revival, has ever laboured to avoid every thing which might, by possibility, wear such an aspect, or which might lead others to claim for him a revival-making power.—who, has always been observed, whenever he entered a congregation, whether in a state of excitement or not, to do honour to the pastor, placing *him* forward on all occasions, and while he made unceasing efforts to promote the spiritual welfare of the flock, *hiding himself*, as it were, behind its appropriate shepherd:—whose retiring modesty and humility have ever been as remarkable as his pious zeal;—and whose success is a standing refutation of those who contend that revivals can never be expected to occur excepting under the ministry of those who preach the *new opinions*, and resort to the *new measures*. May this venerated and beloved brother be long continued an ornament and a blessing to the American church! Though he is not connected with my own particular denomination, I can as cordially rejoice in his labours and success as if he were, and pray that his spirit may fill the land!

But in reference to this momentous subject, my respected friends, I must now draw to a close. If we wish our beloved church really to prosper, let us never cease to long and pray for revivals of religion. No degree of outward prosperity can compensate for the want of these precious tokens of the divine presence. Let no degree of abuse or disorder with which they have been attended, prejudice you against revivals themselves. Desire them, and pray for them with unwearied importunity. But if we desire to be favoured with revivals in their genuine power, we must never cease to honour the Holy Spirit of God, and importunately to solicit his lifegiving influence:—and if we would not grieve away the Holy Spirit, when obtained, we must lay aside all human inventions in cherishing his work;—every thing tending to nourish pride and self-confidence;—all carnal machinery; all parade, all ostenation, every thing, in short, adapted to kindle mere animal excitement, and to bring animal feeling into collision with spiritual exercises, or to give it the predominance over them. Let no persuasion, no plausible example prevail on you to countenance these unscriptural "measures." They may promise much for a time; but they have never failed ultimately to corrupt and depress the cause of genuine piety.

It is deeply to be regretted that even this hallowed subject has not escaped the perversion of party violence. Attempts have been made to persuade the religious public that a large portion of our church is unfriendly to revivals of religion. I must cherish the hope that this representation has been rather the result of prejudice than of disingenuousness. I know not a single Synod, or even Presbytery in our whole body in which revivals of religion are not constantly and fervently prayed for, and really desired, and would not be cordially welcomed. I know, indeed, a few individual ministers and churches, in the minds of whom the disorders which have really occurred, or been reported to them as occurring in religious excitements, have created a prejudice against the whole subject. just as seventy er eighty years ago, in the time of *Mr. Davenport*, and his followers, the same unhappy cause produced a similar effect on the minds of many truly pious, and worthy men throughout *New-England*. But let us hope that the prejudice even in such minds will be but temporary. An expression of sentiment on this subject is coming in from the aged, the pious, the wise, and the experienced, in every part of our land, most happily and remarkably concurring; and affordine a pledge of united hearts and united prayers in behalf of a GENERAL REVIVAL, will do more, I trust, to bind together the affections of American Christians, than all the theories and theoretical persuasives that can be urged by human eloquence. When the Spirit of pure, scriptural revivals shall be "poured out from on high," in its genuine manifestations, and in large measures on our American churches,—censoriousness will die. Party violence will cease. The metaphysical refinements and subtleties of a delusive theology will be no more heard. The Gospel preached, will be taken from the Bible, and not from the rakings of explored heresies. And the hearts of Christians, instead of "doting about questions and strifes of words, whereof come envy, railings, evil surmisings, and corrupt disputings,"—"will be knit together in love," and united in counsel and effort for the conversion of the world. May SUCH A REVIVAL speedily bless all our churches, and pervade Christendom!

SAMUEL MILLER.

Princeton, March, 1833.

From the Presbyterian.

Preaching Christ.

Mr. Editor,—Would it not be well for many preachers at the present day, to consider whether they give sufficient prominence to the SAVIOUR in their public ministrations? In some parts of the country this subject is grievously neglected The people hear much abstract, philosophical discussion, many able dissertations on various points of Christian practice, and a great deal about new resolutions, "governing purposes," &c., but the grand fundamental doctrine of the atonement—the key-stone of the whole system—is seldom distinctly brought into view. Now, Sir, if "Christ is the end of the law" and the sum of the Gospel, if "the preaching of the cross is the power of God, and the wisdom of God" unto the salvation of all that believe, if an inspired apostle "determixed," in visiting a refined and profligate people, "to know nothing among them save Jesus Christ and him crucified;" it is surely important that every minister should make this the frequeut subject of his discourses. Nothing can supply the want of it. Learned and polished sermons may make learned and polished Christians: but if we would have our churches adorned with the graces of the Spirit, and filled with the fruits of righteousness, this is to be accomplished only by the simple and repeated exhibition of a crucified Redeemer. "Suppose," says Dr. Owen, "we should resolve with great earnestness, diligence, watchfulness, to abide in duties, to watch over our hearts, which is required of us; yet, if in our so doing we are taken off thereby from frequent actings of faith upon Christ, as the spring of our life, we shall decay under all our endeavours, watchfulness, and multiplication of duties." So, evidently, thought the Apostles—for their writings are full of Christ,—and so have thought the most pious and devoted ministers in every age.

It is hardly necessary to cite facts in illustration of this subject; and yet one or two may be properly mentioned. We find the following interesting statement in the Biblical Repertory, for October, 1831. "Gosner, the celebrated Bavarian Catholic Priest, (at present a Protestant Clergymen in Berlin,) who has probably been the means of the immediate conversion of more persons than any individual now living, never preached what would be called an obligation-sermon in his life. His manner seldom varies; the love of Christ is almost his constant theme—law and obligation seem scarce to be alluded to. And this is very much the characteristic manner of his country. The law is rarely urged; the fears, or even sense of duty of men seldom addressed; the doctrines of the Bible seldom formally discussed. Preaching is more a pouring out of the warm effusions of the heart, on the love of God, the preciousness of Christ, the desirableness of heaven, &c. Yet a degree of success has attended such preaching, which would fill the Christian's heart with joy to contemplate."

It is related of Brainerd, that when he tried to convince his hearers by arguments, he effected nothing; but when he ventured to preach Christ simply, and especially when, as he says, "he strongly dwelt on that moving scene of a Saviour dying on the cross, there appeared immediately a great stirring and awakening."

But perhaps no fact connected with this subject is so striking as one which occurred in the history of the Greenland Mission, and which is often referred to. The Moravian Missionaries, who first went to that country in 1733, laboured five years without witnessing a single conversion. During that period they had preached chiefly about the existence of God, the original and present state of man, a future resurrection, and kindred topics. Now, however, they began to preach Christ crucified; and the effect was wonderful. "When one of the brethren," says the historian, (Crantz,) "was describing to a company of Greenlanders with more than ordinary energy, the sufferings and death of Christ, and reading the history of his agony on the Mount of Olives, one of them named Kajarnak, stepped up, and said with an earnest and affecting voice, "How was that: tell me that once more; for I would fain be saved too." These words melted the missionary, so that the tears rolled down his cheeks, while he proceeded to give a general account of the life and death of Christ, and the method of salvation through him. The heathen were variously affected. Some laid their hands on their mouths; in token of astonishment; some slipped away secretly; and a few desired to be taught how to pray. When the brethren prayed with them, they repeated the words many times, so as not to forget them."—After this the Greenlanders used to ask the missionaries why they did not preach sooner to them of Jesus; adding that they 'had been quite tired of hearing the discourses, about God and the two first parents.'—From the period referred to in the foregoing extract, brighter prospects opened upon the mission.—Kajarnak became apparently a true convert; and others were soon added to the church.

Your clerical readers, Mr. Editor, may draw their own inferences from the facts just mentioned; and all who profess the name of Christ, may remember, that they *cannot have too much of Christ in their religion.*

HERVEY.

Individual Effort.

There is an amount of moral energy in the church, which if it had been put forth, would have brought not a hundred and seventy, but seventeen hundred, yea, seventeen thousand sinners to Christ, during the past year. Let the men of talents that love Christ, and the men of wealth, and the men of influence, and their families who love Christ, give themselves to this work, and imitate Christ, and visit the houses of the afflicted and the hovels of the wretched; let them put shoes on the feet and coverings on the heads of the dear little children who ought to go to the Sabbath School; let them comfort the sorrowful; let them reclaim drunken husbands: let the whole influence of this class of Christians be brought to bear on the dying mass of immortal souls in this city; for God will bless us according to our faith and our efforts.

Could I go to the richest man in this city, and he should say to me, "You may take which you please, money or person," I would say without a moment's hesitation, give us your personal services, and let the money go.—There is no man who cannot exert more influence and do more good by his personal services than by his money. Let such men give them selves daily to the work, and go to the garrets and cellars of the impenitent and profligate and talk to them about their souls, and bring out their children to the Sabbath schools, and teach them there, and they will do more to save this city than all the wealth that can be poured into the treasury of the Lord.—*Dr. Lansing.*

For the Western Luminary.

Letters to Christians. No. 4.

HOW SOON CAN THE WORK BE DONE?

In attempting to answer this question, I would not estimate the work to be done too low, nor the ability of Christians too high. I would avoid both these extremes, and present the subject in such a manner that no one can accuse me even of an approach towards extravagance.

The number of those, to whom the gospel is to be made known, I have supposed to be 750,000,000. This is considerably above the average estimate of geographers. Take also the highest estimate of the proportionate number of families, and of missionaries wanted. Allow only five persons to a family, and a missionary to every 20,000 souls; making the number of families 150,000,000, and that of missionaries, 37,500.

As I have not the means of forming any estimate respecting the number and ability of Christians in other countries, I will suppose the United States to contain one third of the whole number; and that they are able to do twice as much, in this work, as Christians in other countries, in proportion to their number. Both these suppositions are doubtless less favorable than the truth would warrant; but I choose to be moderate. Christians in the United States, then, have half of the whole work to perform—the one-third of the whole number of Christians here being supposed able to do as much as the two-thirds in other countries. They have 375,000,000 to supply with the means of religious instruction; or 75,000,000 families to supply with Bibles, and 18,750 missionaries to provide and support. As soon as they can do this, Christians in other countries can supply the remaining half of the entire population of the globe, and the gospel be made known to every dweller on earth.

The number of members belonging to churches commonly regarded as evangelical in the United States, is not far from 1,500,000. Suppose one half of these to be, either so poor as to be unable to do any thing towards evangelizing the world, or hypocrites or self-deceivers, and because they are hypocrites or self-deceivers, not to be reckoned among Christians. Let us suppose the remaining half able to contribute, on an average, five dollars a year for the object we are contemplating. There are very few of them who do not expend more than that sum every year for articles of luxury, which, so far from being necessary, are positively injurious to health and prejudicial to happiness; or for the sinful gratification of their pride in useless decorations of their persons and dwellings; and fewer still, who could not earn it, without any injury either to body or mind, by a more industrious improvement of their time. It is less than two-thirds as much as the average annual expense of the use of ardent spirits to the inhabitants of the United States, previous to the commencement of the temperance reformation—so much less that the difference would sustain all our other benevolent operations better than they are now sustained. And is it *doubtful* whether *one half* of the members of our churches are able to give *two thirds* as much, in proportion to their number, for the honor of their Redeemer, and the salvation of perishing millions of their fellow men, as the people of the United States, including all ages and classes, did then actually give for the privilege of using ardent spirits? No, it cannot be.

We may, therefore proceed with safety upon the supposition that the 750,000 Christians in our country are able to give five dollars a year, each, for the diffusion of the gospel. The sum would be $3,750,000.

Let the work of supplying with Bibles the 75,000,000 families, that fall to our share, be commenced immediately, and let one thirtieth part of them, or 2,500,000, be supplied every year, so that at the end of thirty years, that work shall be completed.

The cost of Bibles, when they come to be printed in editions of millions, will very certainly not exceed one dollar a copy. The expense of carrying forward this part of the great work will therefore be $2,500,000; leaving $1,250,000 for the support of missionaries. This sum will support, at a salary of $600, which on an average, would be abundantly sufficient, 2,083 missionaries.

The population of most, or all the unevangelized portions of the globe, either remains nearly stationary, or is diminishing; but the number of Christians in our country is constantly increasing. During the years 1829, '30, and '31, supposing the number of *Christians* to increase in the same ratio as that of *church-members*, at the rate of more than twelve per cent.—[I name those years because my means of information extend to no others.] But that our estimate may be moderate, let us suppose it to increase less than half as fast as it did during those years—only at the rate of six per cent. In ten years from the present time, it will be 1,328,109; and contributing as before supposed, five dollars a year each, they will be able, in addition to contributing the supply of Bibles, to support 6,900 missionaries. In twenty years it will be 2,350,737, and their contributions will support 15,422 missionaries. In 1856—*twenty-three years* from the present time, it will be 2,790,432, and they will be able to support 19,086 missionaries; or, 336 more than the number supposed to be requisite. In thirty years it will be 4,163,285, and they will be able to do one third as much more, as has been supposed necessary for the accomplishment of their part of the work in view. In other words, Christians in the United States might take two-thirds of the world instead half of it—might give the gospel, so far as pecuniary means would do it, to two-thirds of those now destitute of it, in thirty years.

But are they able to furnish the requisite number of missionaries?

At the commencement of the work, Christians would be able to support 2,083 missionaries. To furnish these, one Christian from every 360, or one from every 720 church-members must become a missionary. In the progress of the work a larger number would be wanted. At the end of the twenty-three years, when according to the above estimate, the whole 18,750 can be supported, one Christian from every 148, or one from every 296 church-members must devote himself to this service. And where is the church of 296 members, or of 148 even, which could not furnish one missionary? The question now before us, be it remembered, is not whether Christians are *willing*; but whether, if they were willing, they would be *able* to furnish the requisite number of missionaries. And is it doubtful whether one Christian in 148 is of such an age, and possessed of such talents, that he may become a missionary? No, it is hazarding nothing to say, that if every young man, who is, or may become qualified to preach the gospel to the heathen, and who can do more good in that way than any other, will furnish one—enough, and more than enough, will soon be found to supply the world.

But it may be objected, that, though there are young men enough, whose native talents are such that they might become qualified for this work, they have not the means of procuring a suitable education.

Let this objection have all the weight it *can* have. Suppose the whole 18,750 missionaries to be dependent upon other Christians for the means of preparation for their work. Suppose also that they spend ten years in preparatory study, and that they need assistance to the amount of $100 annually, during those years. The payment of the whole would not occupy more than the last eleven months of the thirty years.

Christians, then, are able to furnish men in sufficient numbers to supply the world with missionaries—to educate, send forth and support them—and to place in their hands Bibles enough to give a copy to every family on earth—in other words, they are able to give the gospel to every human being in thirty years.

A MISSIONARY.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. NO. VIII.

RULE OF FAITH.

New York, 21st March, 1833.

To the Rev. John Hughes.

Rev. Sir:—Your letter of March 15th, running far into the *seventh* column, reached me on the 18th inst. It is hard work, you find, to meet and parry stubborn facts, especially when your own authors and formularies are turned against you. No wonder your defence struggles in the greatness of the way,

> "And like a wounded snake, drags it slow length along."

I regret to see that you grow *less courteous*, as well as more feeble and prolix; and it would seem that these qualities keep pace with each other, in the progress of the discussion.

But let us address ourselves to the question, viz. *The claim you set up of infallible teachers as the successors of the apostles.* In my last letter, (and I think with some clearness,) I proved,

1. *That the apostles had in certain respects no successors.* Under this proposition, it was shown, (see letter, No. 6.) 1st. That no man could be an apostle who had not seen the Lord. 2d. That an apostle must have received his commission directly from Christ. 3d. Every apostle was endowed with the power to work miracles, with inspiration (from which resulted infallibility) in *speaking* and *writing*; also with the gift of tongues, so as to speak, untaught by men, various languages; and even the power to enable others to work miracles, and the knowledge to discern spirits. 4th. The apostles were not to be stationary; but with plenary power, went from nation to nation, to set up the kingdom of the Lord. From these facts, supported by many clear Scripture proofs, it was shown that in these extraordinary respects, they had no successors; that Christ intended them to have none; and that it was impossible they should have any, from the very nature of the case. Wherefore, as your claim to infallibility rests on the notion of succession, it falls to the ground, and with it your *rule of faith.*

Again, II. I showed that if the Apostles had successors, then they must all have had successors; and hence, if there be any Pope, there must be *twelve Popes*, and if *any* church has infallibility upon Apostolical succession, many must have it.

III. *If their successors had* ANY *of these miraculous powers, they must have had* ALL *of them;* for all are as necessary as *one*. The attempts in your church to work miracles, are an *acknowledgment* of this principle; while the *failure* proves that the *power* is wanting. To the last two arguments, in particular, I anxiously await your reply. As yet I have not seen any thing like it.

Excuse me when I say, there is a want of candour in your statement of this argument. You represent me as holding *"that the Apostles had no successors."* This, like your quotation from Tertullian, is *just one half.* I said, *"then the conclusion is irresistible, that the Apostles had no successors endued with extraordinary powers of any kind. But we hold to a commission still standing and binding, which reaches to the end of time!"* (See my last letter, No. 6, middle of 3d column.) I still say that the Apostles had no *infallible* successors—none *such* as you claim—nor have you met one single point of my whole argument on this subject. Your system, among other absurdities, leads to this, that there is a SUCCESSION OF FOUNDATIONS. For we are told (Ephes. ii. 20,) that the church *"is built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone,"* and thus *"the whole building is fitly framed together:"* and *"other foundation can no man lay, than that is laid, which is Jesus Christ."* (1 Cor. iii. 11.) Here is the basis of truth; the *only foundation is inspired authority*. To this, the faith of every Christian must look. No *authority* or *succession* can come in between God's people and the Apostles, as the Pope attempts to do. The Apostles themselves still live in *this foundation*, that is, in their *infallible writings*; and they have no successors in an office, whose force never has ceased, and whose authority will never expire. It is therefore piling foundation on foundation, or defending the absurdity of a *succession of foundations*, when you claim to inherit their infallibility. But you ask, "pray did the commission to teach, all nations, during all days extend only to those who had seen the Lord? Did *it* also expire with the last Apostle? If it was discharged in the second generation, were not those by whom it was discharged, *in so much*, the regular successors of the Apostles?" I answer, *certainly*, the commission to "teach all nations," and "to baptize them in the name of the Father, the Son, and the Holy Ghost," runs to the last day and the last man; and the promise of the divine Redeemer, "lo! I am with you always, even unto the end of the world"—is faithful and unfailing, and is perpetually realized in the experience of every true minister of the Gospel. And here is the very point of defect in your system. You *confound the standing ministry* with the apostolical office. The Apostles were invested with an extraordinary office, in which they were to have no successors. This I have clearly proved. They also transmitted an office, which is *standing* and *ministerial*. Of such were the *Elders of Ephesus*, (Acts, xx. 17 and 28) to whom the apostle Paul said, "Take heed therefore unto yourselves, and unto the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." To this also allusion is made, in 2 Tim. ii. 2. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Here *three* links in the chain of this standing ministry are distinctly recognized. The office is ministerial and pastoral, not apostolical; and the work is to *publish* the Gospel—salvation, and to *feed* the flock of Christ. But you profess to find an insuperable difficulty in the *want of infallibility in these teachers;* and your grand corrective is, that as successors of the apostles, you secure this infallibility. Now let us look at this point. On your plan, every preacher or teacher *must be infallible.* When Mr. Hughes, for example, addresses his flock, either he is *infallible*, or else he *may err*; for if he be not *infallible*, when he interprets Scripture, why may he not err? Does he refer you to Rome and the Pope? But "it is not a doctrine" he tells us "of the church that the Pope is infallible." Does he refer you to the Pope and council? They have not met for 270 years! And prior to that, for many centuries, their decrees, &c. fill *volumes*. Then Mr. Hughes in Philadelphia, and every priest in the whole world, is to interpret the Bible by these *voluminous written decrees*. Either then Mr. Hughes is *infallible*, (which he disclaims,) or else he *fallibly* interprets *these infallible interpretations* of the Bible! Now I ask any honest man to judge, if this be any improvement to the system? May not a Protestant minister as well go to the *written Bible*, where the Apostles speak infallibly to us, and directly expound the inspired word to the people, as Mr. Hughes and all other Roman Catholic priests, to the Bible through volumes of decrees, bulls, &c. and then expound on private interpretation this same Bible at last? If the Protestant minister be fallible, so is Mr. Hughes, and every Roman Catholic priest; but the Protestant goes directly to *the Bible*, whereas Mr. Hughes wades to it through all the decrees of his councils, *fallible* as he is; and he has *first* to interpret these decrees, and *then* to interpret the Bible, *by them!* I proceed to remark that you virtually yield the point in discussion, by the following admissions: "According to the Catholic rule of faith, the doctrines of Christianity are not *abstract speculations*, they are *positive truths, facts*, unchanged and unchangeable, as they came from the lips of Jesus Christ and his inspired Apostles. But, being public truths or facts, they were taught by the pastors of the church, and believed by the people in all countries, and in every century since the *establishment* of the church. Consequently, I can verify them with the same *certainty*, which I have that such an event as the battle of Waterloo, the decapitation of Charles I., or the council of Nice, took place in the world. In neither case is a *divine* or *personal infallibility necessary*. When I say that 2 and 4 make 6; that Charles X. was expelled from France; that Luther had a *misunderstanding* with Leo X., that John Huss was burned to death *at Constance*, and Michael Servetus at *Geneva;* I assert propositions which are infallibly true." (See Mr. Hughes's letter, No. 5) And again—"ALL OF WHICH, (that is, the doctrines of the Roman Catholic Church) ARE FACTS, with which the principles of *private interpretation* have as little to do, as it has with ascertaining whether or not the city of Philadelphia was founded by William Penn," (see Mr. Hughes' letter, No. 7.) If *then* ALL YOUR DOCTRINES ARE POSITIVE TRUTHS, and PUBLIC FACTS, as certain as the burning of John Huss, or the occurrence of the Reformation, why is it said that the Scripture is an *obscure* book, in which, without an infallible guide every man must err? And if *some* of the statements in the Bible are facts, are not *all* so? Are those doctrines which serve your purpose *clear truth* and *stubborn facts*, and all the rest dark hieroglyphics, and floating phantoms? Is it not a historical fact that Christ appointed a ministry and promised to sustain it? Is it not also a historical fact that Christ died for sinners; that he taught the doctrine of regeneration; the doctrine of man's depravity; the doctrine of the final destruction of the wicked; the doctrine that Christ is the only head of the church; the doctrine that all sin is *mortal* if not repented of; the doctrine that *the church of Rome should be broken off, if it became corrupt;* (Epistle to the *Romans*, chap. ii. 18—25 verses,) the doctrine that it is a great sin to make and worship images; the doctrine that none but God can pardon sin; the doctrine that the *cup* as well as the *bread* is to be used in the sacrament of the Supper; the doctrine that the Bible is a sufficient rule of faith; the doctrine that *force* is never to be applied to compel conformity! I say are not ALL these PUBLIC TRUTHS, and POSITIVE FACTS? And if so, do we need an infallible guide to find them out, or understand them? If, as you say, *"a divine or personal infallibility is not necessary to verify them,"* any more than to verify *"the facts that 2 and 4 make 6;"* and if, like it, they are *"propositions which are infallibly true,"* why may we not give the Bible to the people as a sufficient *rule of faith?* And why should I go to Rome to catch light from the sickly taper of the Pope? And why should he sit in empty state, crying out, "the temple of the Lord—the temple of the Lord are we," and trim this dying taper, when the *Sun of Righteousness* has arisen upon the earth? *Surely this system "decayeth and waxeth old, and is ready to vanish away."*

I have a single thought to add, to this part of the discussion. It is suggested by the following extract from the Catholic Herald of Feb. 28th, on "private interpretation of Scripture." "We will recommend them (the people, *to search the Scriptures*, for they bear testimony of Christ and his Church. But when they have once come to the knowledge of Christ and his church, then they need inquire no further, with a view of making new discoveries in matters of faith, but should become *like little children*, and receive the word of truth in the humble simplicity of faith from those whom Christ commissioned to *teach*, and whom he commanded us to *hear and obey*. The words *'search the Scripture,' 'seek and ye shall find,'* do not apply to believing Christians!" I pass by the extraordinary position that *Christians need not search the Scriptures*. It speaks for itself. But the writer concedes that the Scriptures ought to be searched by men until they find out Christ and the true church. *"Here they need inquire no more."* But I would ask; how are we guided in our search *until then?* By what aid do we find out the true church? The true church being unknown, is there any help to any man but *private interpretation?* So then every man must at least, if he joins any church, or chooses any religion, do it by private interpretation. In a former number I presented this difficulty to you; you have not met it. Let me remind you of it in repeating the quotation from the Rev. Mr. M'Guire, Amicable Discussion, page 134. He owns, that "the Catholic has only to exercise his PRIVATE JUDGMENT upon the Scripture proofs of the authority of the church; that once established, the Catholic is enabled to make an act of faith upon divine authority." Others call it "PRUDENTIAL MOTIVES," "STRONG PROBABILITY," &c. Now to any impartial mind, I think this is a total surrender of your rule of faith. But I wish you e[illegible]ly to avow or disavow this position, and to explain to us this principle. In my next letter, if my life is spared, I design to enlarge upon the *Bible as the rule of faith*, and to meet your remaining "objections." I had wished to do this in the present number, but must pass, lastly, to mention some things of a miscellaneous character.

The first I notice, is your entire silence about the quotation from Tertullian, in which I convicted you, (excuse the word, for you force it upon me,) of *garbling* the passage, and leaving out one half, and making the other half prove the very *reverse* of what the father meant. Why are you silent? You are silent also about Bellarmine and *"fere de fide."* In your previous letter you said, *"I defy you to quote ten lines before, and ten after it, without convicting yourself of what is not becoming a minister of the Gospel."*—The reader will recollect that in my letter, (No. 4,) I had quoted a few words from Bellarmine, to illustrate other proofs, that your church claims and uses the right to make *new articles* of faith. Now let us for a moment return to this mooted question, especially as you informed me in Philadelphia that Bellarmine was a standard author in your church. *Three lines* above the quotation, *a new chapter* begins; *so that seven of the first ten lines* you call for, are on another subject; yet I will give *them*, if you wish it. It would seem then, that *you had not the book, and spoke at random, not knowing what was there, and what not there.* Here follow *ten lines below*, and *three above* the quotation—from the beginning of the chapter.

Bellarmine, chap. 17. lib. 2. Tertia propositio: *summus pontifex, simpliciter, & absolute est supra ecclesiam universam, et supra concilium generale, ita ut nullum in terris supra se judicium agnoscat.* Hæc etiam est *fere de fide*, et probatur primo et duabus præcedentibus: nam si Papa est caput ecclesiæ universæ, etiam simul congregatæ, et ecclesia universa simul congregata non habet ullam potestatum ratione suæ totalitatis: sequitur Papam supra concilium esse, et supra ecclesiam, non contra.	Prop. Third. The supreme Pontiff is simply and absolutely above the church universal, and above a general council, so that he acknowledges no jurisdiction on earth above himself. This is also *all but an article of faith*, and is proved (1) from the two preceding. For if the Pope is the head of the church universal, even when met in assembly together, and if the church universal when thus assembled, has no power, on the ground (simply) of its totality; it follows that the Pope is above a council, and above the church and not contrary (to either.)
Secundo probatur ratione, in scripturis fundata: nam omnia nomina, qæu in scripturis *tribuuntur Christo*, unde constat eum esse supra ecclesiam, *eadem omnia tribuuntur Pontifici:* ac primum, Christus est pater-familias in domo sua, quæ est ecclesia. Pontifex, in eadem, est summus œconomus, id est, pater-familias loco Christi. Luc. 12. 42.	(2.) It is proved by an argument founded in the Scriptures: For all the names, which in the Scriptures are applied to Christ, proving him to be above the church, are in like manner applied to the Pontiff; as first Christ is *Paterfamilias—head of the family* in his own house, which is the church. The Pontiff is high steward in the same, that is, he is *Pater-familias* in the place of Christ.—Luke xii. 42.

I here pass by his *profaneness* in saying, that all Christ's titles are applied in the Bible to the Pope; and also his *weakness* in quoting Luke xii. 42, as *proof*, when in Luke xii. 46—48, (*three verses below*,) his whole system is exploded.

But observe, (1.) The author expressly declares the opinion, that the *Pope is above a general council, and above the universal church.* (2.) He affirms that this opinion is ALMOST AN ARTICLE OF FAITH. (3.) In the same chapter, and on the same subject, he says, 'Quod vero concilium hoc rem istam non definierit, proprie, ut decretum fide Catholica tenendum, *dubium est*, et ideo non sunt proprie heretici, qui contrarium sentiunt, sed a temeritate magna excusari non possunt." But whereas the Council did not strictly define this matter, as a decree to be held by the Catholic faith, it is subject to DOUBT, and therefore they are not properly heretics, who maintain a contrary opinion, yet they cannot be freed from the charge of great temerity.

Is it not plain then, that an opinion may be ALMOST AN ARTICLE OF FAITH; OR DOUBTFUL, (*in your unchangeable, infallible church,*) and that it may GROW into an ARTICLE;—and be so NEAR an article that it is DOUBTFUL whether it be one or not; and so LIKE an article, that he who rejects it, IS ALMOST A HERETIC. And now, (begging you not to be silent about this in your next letter,) I ask you, if you *had not* Bellarmine in your possession, how could you deny so positively that the author bore such a testimony; and how could you venture to level such a charge at me while ignorant of *what* he said! But if you *had* his work before you, then you must not complain, if retorting *with proof* your groundless charge, I say, *"You are convicted of what is not becoming a minister of the Gospel." If you had* the work before you, how can these things be explained; I leave you to solve the problem, and shun, if you can, so peculiar a dilemma.

I would next recall you for a moment to the *injured* words *statuere articulos fidei.* I supposed myself addressing one sufficiently a scholar to *know* or to *search out* the real meaning of these words. I assure you the omission of the word "NEW" had no design in it. You know as well as I do, that *"to constitute new articles,"* and "to *constitute articles*," convey essentially the same idea. Dr. Johnson defines "constitute" *to give formal existence, to make any thing what it is, to erect*, &c. And this is what I meant to say, that the Pope condemned Luther for denying *"that the Pope had a right to constitute,"* (to give formal existence to, or erect) articles or make new articles of faith. But it is in vain by shallow and evasive criticism, to attempt to shun the force of the word *"statuere."* Bailey defines it, *"to set up; to raise; erect, appoint, ordain, decree."* The word, I am well aware, has various shades of meaning; but an *honest* critic, not to say a learned one, must see at a glance, when you translate it *"define articles of faith,"* or "determine questions," that it is a mere evasion of the force of the phrase. Thus Cicero says, "Statui columellam," *I have erected*, (*defined*, you say) a little pillar." Virgil, "Ipse Pater statuit quid luna moneret," The Eternal Father hath decreed the courses of the moon. Horace, "qui *statuit* te, meo agro." Who *planted* thee a tree, (you would say *defined*) *in my soil!*

You bring to view, one of a multitude of my "objections," (from letter 4) under the head of *"unwarrantable liberties, taken by the church of Rome, with the word of God."* In exposing the utter fallibility of your rule, I showed your additions to the word of God; you pass them by; I showed a *pious fraud* of your church; you pass it by; I referred to the *twelve new articles* of faith added by the council of Trent; you pass them by. I referred to the astonishing *corruptions* and *perversions* of your *translations* of the Bible; you pass them by: but you faintly rally, with "a word of contradiction," as to the charge that you mutilate the second commandment. When I speak of the second commandment, I mean that which forbids images and idolatry—and not the third which your church makes the second. As you are silent about the various versions in which I stated that the second commandment was clipped or omitted, shall we infer that you admit it? And again as to "the Doway Catechism" and "the poor man's Catechism," what have you to say in defence of the mistranslation of the passage, *"thou shalt not* BOW DOWN *thyself to them,"* into this, *"thou shalt not* ADORE *or worship them?"* And now I ask, will you deny that the catechismus ad Parochos" runs thus: "Primum præceptum, Decalogi, &c. Non habebis Deos alienos coram me. (Here ends the *first* commandment.) 2d. *Non facies tibi sculptibile*, &c. &c; and these four words are all that are quoted! The translations of the catechism into various languages carry out the same plan, in substance. The *Montpellier* catechism adds a few more words. The Irish, drops the whole. "The Christian doctrine," by the Rev. Father James Ledesma, published by permission of the "superiors," wholly omits the second, and for the fourth commandment has this *"Remember to sanctify the Holy Days."* Please then excuse me from *"making corrections,"*—until your church corrects her treatment of the *word* and *law* of God.

Such is your *Diarrhœ verborum*, that I fear I shall weary the indulgent reader in the circuit of reply; but as we are upon *proofs* which you challenge, it must be done. Then as to Bellarmine, I still insist that he makes the Pope, living, infallible law; and *you*, not *I*, pervert his reasoning. He argues *that the Pope cannot err* in decretis fidei, *in decrees as to faith*, neque in præceptis morum, *nor in moral precepts*. His reasoning is this: The church is bound to submit to the Pope because he cannot err; and while he owns that in the judgment of the church virtue is good, and vice evil, yet whatever the Pope enjoins is law; and the subversion of moral principle would not be such an evil as the subversion of his infallibility. In other words, the Pope must be followed, right or wrong. But I would ask you in your next letter to explain what Pope Nicholas says to the Emperial Michael, (quoted in my last.) THE POPE IS A GOD, AND THEREFORE MEN CANNOT JUDGE HIM.

What will you say to the following? Immutat substantialem rei naturam, puta faciendo de illegitimo legitimum. Durand, 1. 50. *He* (the Pope,) *can change the very nature of a thing; for example, he can make that lawful, which is unlawful.* Habet plenitudinem potestatis, et supra jus est. Gilbert, 2. 103. *He possesses plenitude of power, and is above law.* He is then *above law*, can *change law*, and *transmute right into wrong*, and wrong into right; is in a word, "a God on earth," even "our Lord God, the Pope." It is indeed a desperate escape you make, from these profane authorities, to compare this deification of the Pope, with the amiable hyperbole of a grateful people, who sometimes in the fervour of their praise, may have said, "the godlike Washington." Washington is called *godlike;* I will not defend it; the Pope is called *God*. Washington made no such pretensions; he bowed to the laws, which under God, his unparalleled courage and wisdom had done so much to establish. The Pope usurps the rights of the people, and the seat of the Saviour, and would sit enthroned on the riches of the commonwealth of Israel. In a word, your infallible church thus speaks of the Pope and your infallible Pope loves to have it so. Never then join together again, names and pretensions so dissimilar, and so discordant.

We come next to the subject of the validity, or rather *invalidity* of oaths, in the Roman Church. By your own admission then, *"Ecclesiastical utility makes it right to violate an oath." "He that sweareth to his own hurt, and changeth not,"* is David's good man. But here is the old Popish maxim, that *the end justifies the means.* The interest of the church must be regarded, though a lawful oath lie in the way. You talk of the *"factious minority"* of an infallible Council, and of the Council of Basle as *"a spurious assembly."* What will you say of the Council of the 4th Lateran decreeing, *that the subjects of heretical sovereigns were freed from their allegiance?* What of the Council of Constance declaring in solemn sessions *that Emperors, &c. &c. are not bound to keep their promise of security made to heretics, or to persons accused of heresy.* Here observe that the heretic may be ever so innocent of any crime against the state—but his "heresy" in doctrine is enough, (as in the case of John Huss,) to tear him from the *civil* power, to be *tried by the church*, and then *handed back*, to be put to death by the same *civil* power.

And now let me gratify you, in the call for the document, "in which the Pope anathematizes the living men who circulate the Bible." In using the word *"anathema"* it may be that, from want of familiarity with the weapon, I may have not applied it in its strictly *technical* meaning; but if the spirit of the following sentences is not that of an anathema, I should scarcely know whither to go in search of such a spirit. "The POPE'S CIRCULAR LETTER," May 3d, 1824. "It is no secret to you, venerable brethren, that a certain society, vulgarly called 'THE BIBLE SOCIETY,' (*andaciter vagari*) is audaciously dispreading itself through the whole world. After despising the traditions of the Holy Fathers, and in opposition to the well known decree of the Council of Trent, (session the fourth, on the publication and use of the sacred books) this society has collected all its forces, and directs every means to one object, *to the translation*, or rather to *the perversion*, of THE BIBLE into the vernacular languages of all nations! From this fact, there is strong ground of fear, lest, as in some instances already known, so likewise in the rest, through a perverse interpretation, there be framed out of the Gospel of Christ, a Gospel of man, or, what is worse, a Gospel of the Devil." (St. Jerome, chap. 1. Epis. ad Galat.)

Alexander, Emperor of Russia, having tried Bible Societies for a short time, found the spirit of liberty, and the power of light so great, that he must abolish them, or lose his crown. And he issued his royal ukase, putting them down in his empire. How expressive is this coincidence!

In China, preachers of the cross are not tolerated. The Jesuits found their way by intrigue into the empire; but they aimed at the *throne* more than the *souls* of the people;—and still farther threw back the hopes of the empire. The illustrious Dr. Morrison, has translated the *entire Bible* into that perplexing and interminable language. And they are a *reading* people; and in this way alone can they be now enlightened. Yet every Bible Society, and translater, and doner, is *cursed* for this labor of love. How well for China, and for us, that while the Pope *curses*, the Saviour *smiles* upon the heavenly work of giving the Bible to every creature.

Perhaps it may also "gratify" you to see some more recent news from Rome. It is found in the Pope's *Encyclical Letter*, lately sent forth. He tells his Bishops all over the world, *that now is the hour and the power of darkness; yes, the earth is in sorrow and perishes; the chair of the blessed Peter in which we sit*, where Jesus Christ has laid the foundation of his church, is violently shaken, and the bonds of unity are weakened and broken every day." He calls it, "an absurd and dangerous maxim, or rather the raving of delirium, that it is proper to allow to every man liberty of conscience." He calls the liberty of the press, *"that fatal license of which we cannot entertain sufficient horror;"*—and brings against the license of unfettered printing, the Apostolical practice, of *publicly burning evil books!*—And such is the head of the Universal Church,—seated in his tottering chair, amidst the gathering ruins of his hierarchy; complaining of the freedom of the Press, and denouncing the spirit of the age! In vain does he murmur, and in vain denounce. The thunders of the Vatican no longer cause kings to tremble, and nations to bow down at the haughty Pontiff's feet. Like aged Priam, in the sacking of Troy, he graps a useless sword:

> "Urbis ubi captae casum, convulsaque vidit
> Limina tectorum, et medium in penetralibus hostem,
> Arma di usenior desueta trementibus ævo
> Circumdat nequidquam humeris, et inutile ferrum
> Cingitur."

It is wholly new to me that *"the Presbyterian Church makes it a sin against the second commandment to tolerate a false religion."* In your next letter please to mention where you find this passage. In the form of government, Book 1, chap. 1, sect. 1, you will find as follows: *"they are unanimously of opinion, that God alone is Lord of conscience*, and therefore they consider the *right of private judgment*, in all matters that respect religion, as *universal* and *unalieanable*." Confession of Faith, xxiii. chap., 3d see. "Civil magistrates may not in the *least* interfere with *matters of faith*—they should give no preference to any one denomination of Christians above the rest—and ecclesiastical persons should enjoy free, full, and unquestioned liberty."

In contrast with the above, let me point you to the following decrees of the great Lateran council, held by Pope Innocent III. A. D. 1215, at which were present, two Patriarchs, 70 Metropolitans—400 Bishops, and 812 abbots, priors, &c. besides imperial ambassadors, &c. In this *infallible general council*, it was decreed as follows: (I have the original before me, but for want of space give the translation.)

3d Chapter. "We excommunicate and anethematize every heresy extolling itself against this holy, orthodox, Catholic faith which we before expounded, condemning all heretics by what names soever called. And being condemned, let them be left to the *secular power*, or to their bailiffs, to be punished by due animadversion. And let the *secular powers* be *warned and induced*, and if need be *condemned* by ecclesiastical censure, what offices soever they are in, that as they desire to be reputed and taken for believers, so they publickly *take an oath* for the defence of the faith, that they will study in good earnest to *exterminate, to their utmost power, from the lands subject to their jurisdiction, all heretics denoted by the Church;* so that every one, that is henceforth taken into *any power, either spiritual or temporal*, shall be bound to confirm this chapter by his oath." "But if the *temporal lord*, required and warned by the church, shall neglect to *purge his territory of this heretical filth*, let him by the Metropolitan and Comprovincial Bishops be tied by the bond of excommunication; and if he scorn to satisfy within a year, let *that be signified to the Pope, that he may denounce his vassels thenceforth absolved from his fidelity*, (or allegiance,) *and may expose his country to be seized on by Catholics, who, exterminating the heretics, may possess it without any contradiction*, and may keep it in the purity of faith, saving the right of the principal lord, so be it he himself put no obstacle hereto, nor oppose any impediment; the same law notwithstanding being kept about them that have no principal lords." "And the Catholics that *taking the badge of the cross shall gird themselves for the exterminating of heretics*, shall enjoy that indulgence, and be fortified with that holy privilege, which is granted to them that go to the help of the holy land." "And we decree to subject to excommunication the *believers and receivers, defenders and favorers of heretics*, firmly ordaining, that when any such person is noted by excommunication, if he disdain to satisfy within a year, let him be *ipso jure*, made infamous.

Finally—I find in an accredited Roman Catholic writer, the following sentence, which goes to show, that no means are spared in order to bring these heretics to *justice!* "Admittuntur ad accusandum, atque ad ferendum testimonium etiam infames;" that is, *even infamous persons, are to be admitted to accuse and bring testimony* (against heretics.)

With these facts submitted for your consideration, I for the present, bid you farewell.

JOHN BRECKINRIDGE.

An Extract from

DR. BROWNLEE'S CONTROVERSY

WITH THREE ROMAN CATHOLIC PRIESTS, IN N. Y.

That Christ established your infallible Rule in his Church, we utterly deny.

The Roman Catholic writers have, here, exhibited a curious specimen of logic, in their abortive efforts to prove that Christ established *their* Rule. Milner in his *End of Controversy*, has led the way; all of you follow after him. You assert in strong terms, that Christ did establish *your* Rule; and gave it to the Apostles: that *you* are the *only* apostolical successors: and, therefore, you only have that Rule of Christ, that is infallible.

Now, let us see a specimen of the logic and proof. Christ, you say, established your Rule. —This was the first thing to be proved. Now, let us not lose sight of the materials of this Rule; if Christ ordained your Rule, then he gave forth by inspiration the *Apocrypha*, as well as the Bible; then, also, he ordained by inspiration, all the *oral* traditions of your Church; and he also told the Church, by the Holy Spirit, that he gave the *unanimous consent* of the endlessly contradicting fathers, as a part of that Rule, and that he appointed, by name and title, the Pope, or Council, or the Church, you know not which, as the only infallible judge.

This was the point to be proved; but they do not touch it except by *assertion*. Nay, they all, as well Milner, as Hughes and yourselves, shift, completely, the subject to be proved. And instead of showing that Christ ordained the materials out of which *your* Rule is made, they labour to show that Christ ordained teaching *by word of mouth.* "Christ," says your champion, Hughes,—"has made the promise of infallibility to the *succession of* TEACHING, and NOT to writing, reading, or private interpretation." And Milner in his *End of Controversy*, declares that Christ sent the Apostles, and their successors, to preach the gospel *by word of mouth.*—"If," says he, "Christ had intended that all men should learn his religion from *a book*, viz: —the New Testament, he would have written that book himself; and enjoined the obligation of learning to read it, &c." "But," adds this Vicar General of England, with unblushing impiety and infidelity,—*"Christ wrote no part of the New Testament himself, and gave no orders to his Apostles to write it."* See Letter VI. &c. p. 63, &c. Thomas Paine uttered nothing worse.

Thus, having on the principles of deism, got rid of the written word of God, although in contradiction to the Council of Trent, which admitted the inspiration of the Holy Scriptures, they do, by a dexterous shifting of the question, make this teaching, by word of mouth, to be the rule established by Christ in his Church: and being established by him, it must be infallible.

And thus, my reader must see, that the real infallible rule of Rome, is abandoned, without proof, to its fate. Instead of proving the inspiration of the Apocrypha, traditions, and the consent of the fathers, and the divine authority of the Pope, they, very gravely set to work, and try to prove that the "infallibility was promised to teaching by word of mouth!"

But were it possible that you, gentlemen, could prove the inspiration of all the materials of your Rule, and were it possible that you could prove the infallibility of the successors of the Apostles, this would not avail you, or your church. For,—

The line of your succession is entirely broken off, both as to the Popes, and the Church.

1st. The succession is cut off from Rome, by the loss of the essential bond of *holiness.* Christ says, "ye are my friends if ye do whatsoever I command you." "Except a man be born of the water and of the Spirit, he cannot see the kingdom of God." "If any man have not the spirit of Christ, he is none of his." This is the essential doctrine of christianity. Hence no wicked man, no infidel, can be considered a member of Christ's Church.

But, without denying that there are individuals who are true christians, within the pale of the Romish Church, we do assert that, as a Church, she has not only lost this badge of holy discipleship; but even maintains that holiness of heart, or internal grace is not necessary to membership. Hence the usual expression with the Roman priests,—"Such a one is reconciled to the Church;" not to God; but to *the Church.* And Bellarmine maintains an argument that wicked men, infidels and reprobates, remaining in the public profession of their Romish Church, are true members of the body of Christ! See Bell. Lib. 3. De Eccles. c. 7. The Rhemist Annotators declare the same;" on 1 Tim. 3. sect. 10, and on John 15, sect. 1.

2d. And in addition to this, the Romish Church has apostatised from the fundamental *doctrines* of the gospel. They reject the only one and perfect atonement of Christ; and substitute in its place, the Mass, in which they profess to offer up weekly, an unbloody sacrifice for the living and the dead; they reject justification by faith alone, through Christ's righteousness; they deny the efficacious work of grace, by the Holy Ghost: with them a sinner is saved purely by human merit, and the efficacy of their sacraments.

And to the pure and simple doctrines and institutions of the gospel of Christ, the Roman Catholics have added an endless train of doctrines, and will-worship, and rites, and ceremonies. The whole face of christianity has been changed in that Church; the whole system new modelled, in the most heaven-daring manner.

In Christ's throne they have reared "their Lord God the Pope." They have introduced the adoration of Saints, a thing unknown, until after the beginning of the third century; a thing violently opposed until the 7th century; and finally established in the 9th: a thing violently opposed by St. Augustine, Athanasius, St. Ambrose, and many others. They have introduced the idolatrous veneration of images; though the use of them was solemnly condemned in A. D. 700, by the Council of Constantinople; and by the seventh general Council, in A. D. 754. They have invented a Purgatory, though opposed by St. Augustine, and the best fathers, before the 6th century. They deny marriage to the priests; and, by way of a pleasant joke, they call a bachelor's life, "chastity." This imposition on the rights of man, was made by Pope Gregory VII. in 1074; simply to secure all the monies for Peter's purse! Transubstantiation, and the Mass, though invented in the 9th century, were imposed on the Roman Church, only so late as 1215, in the fourth Council of the Lateran, by Pope Innocent III. They deny the cup to the laity in the Lord's Supper; even though Pope Gelasius in 492, pronounced it sacrilege to do so!

Thus, your Church is apostate in *doctrine;* and so the succession is cut off. Hear the words of Gregory Nazianzen, speaking of Athanasius succeeding in the chair of St. Mark,—"He was not less the successor of his piety, than of his seat; in point of time, distant from him. But, in piety, which, indeed, is properly called succession, directly after him. For he that holdeth of the same doctrine is of the same chair; but he who is an enemy to the doctrine, is an enemy to the chair!" Orat. 21, on Athan. Paris edit. of 1777.

But, 3dly, your succession is broken in the broken line of the Popes, and true ordination. The very nature of the apostolical character, and call to office, will show that the Apostles had no successors in office. An Apostle was one who had seen Christ alive, after his death; was sent by immediate inspiration and a call to office, by Christ, visible to him; and who, moreover, could establish his divine call before the world, by miraculous powers. This is what the Apostle Paul says in Galatians, ch. 1, and 1 Cor. 9. 1, &c.

Besides these, Christ appointed Pastors, and Teachers. When the line of extraordinary offices, like that of the Apostles and Prophets, ceased, the ordinary line of Pastors and Teachers, continued. These alone, had successors; as these were successors to the Apostles in that part of their character, which made them Teachers. "Go ye and teach all nations." This was spoken as much to the Pastors and Preachers, as to the Apostles; and to the successors of that class which actually had successors. This is the sentiment of the early fathers.

But even admitting, what was impossible, that your Popes were the successors of the Apostles, the line has been broken off long ago.

I have before me copious extracts from Platina, Baronius, Genebrard, Dupin, &c. all Roman Catholic writers, which show, that the Roman Catholic Church was corrupt from the 4th century; and increased continually in corruption until the 9th: and from the 9th to the Council of Trent, say for 660 years, she was in a state of the most frightful corruption.

The tumults, and bloodshed at the elections of Popes, prove to all impartial men, that Rome was converted into the synagogue of Satan. Could such gladiators be the Apostolical successors?—Pope Liberius [A. D. 353] became a heretic by the emperor's influence, and that of the apostate Bishop Hosius. Hear your writer Andre du Chesne,—"Not to dwell on all the persons of distinction, who imitated him, he notoriously carried along with him, in his fall, the supreme bishop of the entire orthodox Church!"

Platina, in his life of Damascus I. A. D. 366, says,—"that when he was elected Pope, he had a rival in the church called Sicinus; where many were killed on both sides, in the Church itself: since the matter was discussed not only by votes *but by force of arms!*"

Baronius, vol. 6. p. 562, A. D. 498, tells us that the Emperor's faction sustained the election of Laurentius to the papacy. In this struggle, "murders, robberies, and numberless evils were perpetrated in Rome." Nay, such were the horrible scenes that, says, Baronius, "there was a risk of their destroying the whole city!"

In the schism between the Popes Sylverius and Vigilius, in the 6th century, the latter, though an atrociously wicked man,—"implicated," says Baronius,—"in so many crimes," that all virtuous men opposed him, was raised to the papal chair. Yet this man was pronounced a good Pope. Baronius says he is not to be despised though a bad man. "Let every man recollect," says he,—"that even to the shadow of Peter immense virtue was given of God!" Bar. vol. 7. p. 420.

In the midst of contentions which rent the Roman Catholic Church, Pope Pelagius I. was chosen.—This Pope approved the Council which Pope Vigilius had condemned. This increased the flames of ecclesiastical war to such a degree, that the Pope could not find a bishop of Rome, who could consecrate him: and he was constrained to beg a priest of Ostium, to do this service: "a thing" says Baronius (vol. 7. p. 475,) "which never had occurred before."

The Popes Formosus and Stephen lived in the 9th century. The latter, says Baronius, was so wicked, that he would not have dared to enroll him in the list of Popes, were it not that antiquity gives his name. In the exercise of his infallibility, he not only rescinded the *acts* and *decrees* of his infallible predecessor Formosus; but, collecting a council of cardinals and bishops, as bad as himself, he actually had the old Pope taken out of his grave; and he brought him into court; tried, and condemned him; cut off three of his fingers; and plunged his remains into the Tyber. See Platina's Life of Stephen VI. and Baronius do.

Pope Romanus I. in his turn, abrogated the decrees and acts of Stephen VI. "For," says Platina,—"these Popes seem to have thought of nothing else, than to extinguish the name and dignity of their predecessors." Life of Rom.

Genebrard, in his Chronicles, under the year 904, says, "for nearly 150 years, about 50 Popes—deserted wholly the virtue of their predecessors, being APOSTATE rather than APOSTOLICAL!"

Baronius, under the year 1004, names three rival Popes, who perpetrated the most shameful crimes, and bartered the papacy, and sold it for gold. He, though a Roman Catholic writer, calls them, "the three headed beast, which had issued from the gates of hell!"

Bzovius in his Eccles. Annals, A. D. 1411, tells us that after the Council of Pisa, the head of the Church was three schisms, three Anti-Popes.

The Council of Pisa deposed two Popes, whom in their sentence, they pronounced notorious heretics, and guilty of perjury.

The Council of Constance in A. D. 1414 deposed three Popes, namely, Benedict 13, the Spanish Pope; and Gregory 12, the French Pope; and John 24, the Italian Pope.

In short, so early as A. D. 1073, there had been no less than 25 schisms, by the anti popes, and the general profligacy of the Priests. And the most violent ones happened after that date.

Now the present Pope, and all his prelates, and all his priests, are as incapable of tracing their succession through these endlessly broken lines of papal succession, as are the present Jews, of tracing their descent from their respective tribes and families. It is all idle and absurd in them to set up the claims of apostolical succession. Their own Jerome and Gregory Nazianzen tell them that the SUCCESSION IS THAT OF PIETY AND DOCTRINE, NOT THAT OF MERELY SITTING IN THE SAME CHAIR, OR THRONE! On this same principle, the Turks, or Egyptian's power and dominion in Jerusalem, worshipping in the Mosque of Omar, are the true and lineal successors of Moses and Aaron, and the Hebrew Church of old!

Here, I shall add an appropriate remark of Baronius. At first view one must perceive that this man, though a Roman Catholic writer, seems to labor to make out the case that your Church is as degenerate from the once Holy Church of Rome, as is the Turk's Mosque at Jerusalem, from the pure ancient Hebrew Church. Hear his words in his life of Pope Stephen VII. A. D. 900. "The case is such, that scarcely any one can believe, or ever will believe it, unless he sees it with his eyes, and handles it with his hands, viz. What unworthy, vile, unsightly, yea, execrable and hateful things the sacred apostolical See, on whose hinges the universal apostolical Church turns, has been compelled to see, &c,"—"To our shame and grief be it spoken, how many monsters, horrible to behold, were intruded by them" (the secular princes,) "into that seat which is reverenced by angels!" The Holy See, he adds, is "bespattered with filth," "infected by stench," "defiled by impurities," and "blackened by perpetual infamy!"

And to cap the climax, your own Baronius, under the year 912 adds: "What is then the face of the Holy Roman Church! How exceedingly foul it is! When most potent, sordid and abandoned women ["Meretrices,"] ruled at Rome; at whose will the Sees were changed; Bishops were presented; and what is horrid to hear and unutterable, FALSE PONTIFFS, the lovers of those women, were intruded into the chair of St. Peter, &c." He adds—"For who can affirm that men illegally intruded by bad women ["Scortis,"] were Roman Pontiffs!" Again: "The canons were closed in silence; the decrees of Pontiffs were suppressed; the ancient traditions were proscribed; and the sacred ceremonies and usages of former days were WHOLLY EXTINCT!" [See his Annals A. D. 912.]

Here we have evidence, not from Protestant authors, but your own authentic and favorite Baronius, that your succession, in all senses, is completely cut off. You have neither Pope, nor Prelate, nor Priest, nor Sacrament, nor infallible Rule!

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 17, 1833.

INSUFFICIENCY OF HUMAN REASON.

By the aid of human reason alone, man is unable to penetrate beyond the tomb; and doomed to remain in ignorance of those awful mysteries which are so intimately connected with his future happiness. If he have any glimmering hope of a future existence, it must be feeble and unsatisfying, tending rather to perplex and distract, than to afford any solid or permanent consolation to the mind.

The immortality of the soul, though it was obscurely taught by some of the ancient heathen philosophers, has ever been regarded by all nations unenlightened by Divine Revelation, rather as an uncertain speculation than an active principle of faith. And even to those among them who might, with some degree of confidence, have looked forward to a hereafter, the belief must have been attended with fearful doubt and perplexity. Hence, the state of the departed, always furnished a question which human philosophy, with all its boasted powers, was unable to answer.

But even admitting that man, unenlightened by Revelation, might feel admonished, by a certain something within him, that his transitory existence on earth would not be the termination of his being, yet, we apprehend, that the sublime and glorious truth that these frail tenements of clay should burst asunder the bands of death, and triumph over the grave; that "this corruptible must put on incorruption, and this mortal put on immortality," never once dawned upon his mind. It is only through the volume of inspiration, that man could ever acquire the knowledge of a truth so glorious, so far beyond the utmost boundary of human thought. How blessed is the fact, that where human reason fails, and becomes utterly bewildered, a light is sent down from heaven, to guide the benighted wanderer through the thorny mazes which so perplex his path. The Sacred Scriptures have not only established, on an immoveable basis, the doctrine of man's immortality, but they have lifted the veil, and presented to his view, in the most glowing and impressive manner, that which was before hidden in impenetrable night; and poured floods of light, and joy, and consolation, where there was nothing but darkness, and sorrow, and fearful anxiety.

EMIGRATION TO LIBERIA.—We learn by an advertisement inserted in the New-York papers, by *Robert S. Finley,* Agent of the New York Colonization Society, that an expedition for Liberia is fitting out to sail from the port of N. Y. early in May next. Candidates for emigration are requested to make application, *with credentials of character.* Several highly respectable persons of color have taken passage to go out with this expedition.

It will be perceived, by reference to an article in to-day's paper, that the emigrants from this State have left Louisville for New Orleans, preparatory to their departure for Liberia.

McDOWALL'S JOURNAL.—A quarto publication, bearing the above title, has lately been commenced in the city of N. Y., by Rev. John R. McDowall. The chief design of this paper is to expose public immorality, and to promote the suppression of licentiousness and vice. "The importance of removing abandoned females from society, and of confining and reforming them in asylums erected and supported by State Legislatures, is to be urged as a measure of political economy, and a duty Legislatures owe to both the health and morality of the public."

Mr. McDowall acted as Chaplain to the New York Magdalen Asylum during its existence. The field in which he labors is one of vast importance; requiring no ordinary degree of self-denial and moral courage, qualifications which Mr. McDowall is said to possess in an eminent degree. We hope success may attend his labors. The Journal is published monthly, at $1 per annum.

THE MOTHER'S MAGAZINE is published at Utica, New York, at $1 a year in advance. It is edited by Mrs. *A. G. Whittelsey.* Judging from the specimen we have seen of this journal, we do not hesitate to recommend it to the perusal of the female portion of the community.

THE REFORMATION ADVOCATE.—This is the title of a weekly publication, issued from the New York press, which takes the place of "The Protestant, and Expositor of Popery," heretofore published in that city. This paper is devoted to the exposure and refutation of the errors of Romanism.

THE CHRISTIAN INTELLIGENCER, AND EVANGELICAL GUARDIAN.—This is the title of a monthly publication, in pamphlet form, conducted by the Rev. David Macdill, of the Associate Reformed Church. This work has been suspended for a time, but is now re-commenced. It is published at Rossville, Butler co. Ohio.

THE COMMONWEALTH.—The first No. of a newspaper of ample dimensions, bearing this title, has been issued at Frankfort, Ky., by Mr. A. G. Hodges, printer to the State. Orlando Brown, Esq. is announced as editor of The Commonwealth.

THE PLOUGHMAN, AND WESTERN FARMER'S INTELLIGENCER.—Proposals have been issued by Mr. Julius Clarke, editor of "The Spirit of Washington and Lexington Literary Journal;" for publishing in this city, a paper with the above title. It is to appear on a medium sheet, in quarto form, semi-monthly, at $1 25 cents a year. This publication, as its name imports, is to be mainly devoted to the interests of the agriculturalist.

FIRE.—We are sorry to learn from the *National Intelligencer,* that the public building occupied in Washington City as the Treasury Department, was consumed by fire, a few days since. The origin of the fire is supposed to have been accidental. It occurred about 2 o'clock in the morning. Through the energetic exertions of the citizens, most of the books and papers were saved. It is supposed, that few of much consequence were consumed.

DELEGATES TO THE GENERAL ASSEMBLY.—We learn that the following gentlemen have been chosen as delegates to the next General Assembly, which will convene at Philadelphia on the 16th of May: From Transylvania Presbytery, Rev. John Howe and Rev. John L. Yantis; Elders, Mr. Barrett, of Greensburg, and Mr. Ray, of Lebanon. From Ebenezer Presbytery, Rev. Andrew Todd, and Mr. B. Van Deren, Elder.

CINCINNATI PRESBYTERY.

This body met at Reading, April 2d, and continued its sessions four days. The Rev. Mr. Hayden, moderator of the last meeting, opened the sessions with a sermon; the Rev. T. J. Biggs was then chosen moderator; the Rev. N. S. Folsom, Professor of Languages in Lane Seminary, was received by a letter of dismission and recommendation from the Presbytery of Newburyport; Rev. A. Bullard, General Agent of the A. B. F. Missions for the west, was received (after answering the constitutional questions) from the Association of North Suffolk, Mass.

Messrs. Biggs, Cole, and Rankin, ministers, and Messrs. Hagaman, Ross, and Towler, elders, were elected commissioners to the next General Assembly. The names of the alternates, we do not now recollect.

In regard to the questions sent down by the last General Assembly, for diminishing the number of delegates, the Presbytery voted to recommend an increase of the ratio of representation, so that less than twenty-four ministers in any Presbytery, should have but two commissioners, viz. one minister and one elder; over twenty-four ministers, four commissioners, &c.

The Presbytery granted the second Presbyterian church of this city leave to present a call to the Rev. Dr. Beecher, who accepted it, and a committee was appointed for his installation. Similar calls having been presented and accepted, committees were appointed to install the Rev. Mr. Morrison over the church and congregation at Unity, and the Rev. Mr. Pomeroy over the first church and congregation of Hamilton and Rossville.

The Rev. Dr. Slack obtained a letter of dismission and recommendation to the Presbytery of Oxford.—*Cincinnati Journal.*

We understand that the Rev. Philo F. Phelps, who is now in this city as an agent for the Board of Education of the Presbyterian church has been called to the Pastoral charge of the Presbyterian church in Trenton, N. J.—*N. Y. Obs.*

For the Western Luminary.

PRESBYTERIAN EDUCATION SOCIETY OF KENTUCKY.

BROTHER SKILLMAN:—It is known to you that I received an appointment in January last, as Agent for the Presbyterian Education Society of Kentucky; and my object in addressing you at present, is, to make a public acknowledgment of the monies received from churches and benevolent individuals, hoping that others may be thereby excited to the performance of similar acts of benevolence.

Winchester Church.—Received from Mrs. Steel $5, Mrs. Allan $2, Miss M. Allan $1, Mrs. Miller $3, Mr. W. C. Sympson $2 50, Mr. P. Flannagan $1, Mrs. Neely $1, Mr. R Barr 50 cts., A friend $1, Mrs. Alexander 50 cts.,	$ 17 50
Louisville 1st Church.—Received from Male Association of do. for a particular student,	15 00
From Female Education of do. per Mrs. C. A. Ashbridge, Treasurer,	50 00
From a member of the 3d church Louisville,	10 00
From Female Education Society of Shelbyville, per Mrs. M. Newton, Treasurer,	30 00
From the "Circle of Benevolent Industry," Frankfort,	200 00
Mount Horeb Church.—From Mrs. Breckinridge $10, Mrs. Lewis $5, Mrs. Harrison $1 50, Mrs. Allen $1, Mr. D. Castleman $5, Mrs. Logan $3, Mrs. Meredith $5,	30 50
Lexington, 1st Church.—Mr. F. Montmollin $15, Mr. J. Bruen $5, Mr. A. Lawell $1, Mr. T. T. Skillman $10, Dr. W. Pawling $2, Mrs. Montmollin $5, Mr. M. T. Scott $10, Mr. J. F. Coons $2, Mr. W. Todd, Jr. $5, Miss A. Todd $2 50, Mr. W. Bell $1,	58 50
McChord Church.—From Mr. D. A. Sayre $30, Mr. W. Crombie $2, Mr. S. C. Logan $1, Mr. W. Richardson $5, Mrs. Richardson $5, Mrs. Dewees $4, Mrs. Bain $1, Mr. J. Towler $10, Mr. W. A. Leavy $10, Mr. Z. Williams $5, Mr. W. H. Rainey $5, Mrs. Wickliffe $5, Dr. C. Short $5, Cash 93 cts. Mrs. Parker $5, Mr. N. Burrowes $1, Mrs. A. V. Sayre $5, Mrs. R. S. Todd $2,	101 93¾
From Female Working Society of McChord Church, per Mrs. Beckley, Treasurer,	50 00
From do. do. of Salem church, per Mr. Stonestreet,	13 50
From Mrs. Pogue $1, Mr. T. Barr $1, Rev. O. S. Hinckley $1,	3 00
From different subscribers in Lexington, per Mr. W. H. Rainey,	23 00
From Female Education Society of Woodford church, per Mrs. S. Wallace, Treasurer,	50 00
From Mr. J. R. Alexander and brothers,	30 00
From R. Marshall, Jr.,—annual subscription,	3 00
In cash	$ 685 93¾

In addition to the above, the following subscriptions have been received in the respective churches mentioned. Part of them is now due; and the remainder will be payable on the first of April, 1834.

In Winchester church,	$ 16 50
" Mt. Horeb church,	58 50
" Salem church,	35 00
" Harrodsburgh,	50 00
" Lexington, 1st church,	118 00
" McChord church,	103 00
" Walnut Hill church,	120 00
" Mt. Pleasant church, (for the Board of the General Assembly,)	73 00
In all	$1259 93¾

Verbal pledges have been given by the officers of different churches to raise several scholarships, as soon as proper beneficiaries can be procured. Indeed I am well persuaded, even from my limited experience, that there is a growing spirit of liberality among christians of our denomination in Kentucky,—that they do not merely pray that the Lord of the Harvest would send forth more labourers into his vineyard, but use also the appropriate means which he is pleased to bless for this object. Such is the case with considerable numbers, while at the same time a few are taking an opposite course; they wrap themselves in the cloak of selfishness, and refuse to taste the luxury which springs from doing good.

The Presbyterian Education Society of Kentucky has pledged itself for the support of every poor and pious young man whose love for the souls of his fellow sinners leads him to desire proper culture for the work of the ministry. In this pledge I am confident they will be supported by the churches. And will not they, in watering others, be watered themselves also!

The students of the society are educated in Centre College, where they enjoy every proper facility for the expansion of their faculties, and the improvement of their hearts. The Professors are numerous, able, and known to possess high qualifications for their respective stations; and consequently we find that the prosperity of the institution is earnestly desired by enlightened men of our State, in every walk of life. The Manual Labour system is pursued there by all whose parents or guardians desire it, as well as by the beneficiaries of the Education Society. May we not therefore expect, that hereafter Centre College will bless our Western land, by pouring forth multitudes of her sons whose vigorous bodies and well trained minds will fit them for high degrees of usefulness in every department of society.

As I expect to be absent from the State for some time, those who have business with the Kentucky Education Society are requested to address the *Rev. Wm. L. Breckinridge, Danville, Ky.*—He is Secretary of the Executive Committee of said society.

SAM'L. STEEL, *Agent.*

For the Western Luminary.

AMSTERDAM, MISSISSIPPI.

This flourishing town, situated on a beautiful Bluff of the Big Black River, about one hundred miles above its junction with the Mississippi, had its origin about 12 months ago. It now contains 6 Dry Goods Stores, 2 Hotels, 2 large and spacious Cotton Ware Houses, 2 Groceries, a Post Office which is supplied with the mail 6 times a week by a four horse stage, and at which about fifty newspapers, and a dozen pamphlets, are regularly received; about 50 houses, many of them very respectable, and a population of 150. *All this is the improvement of one year.* Nor has literature, morality and religion been lost sight of by the inhabitants. A neat building for Divine Worship, free for all denominations of *Orthodox* christians has been erected, fitted up with seats and a Pulpit, *and paid for.* A Presbyterian Minister has been engaged to devote half his services to this place. Other denominations preach occasionally. A Presbyterian Church, Bible Class and Temperance Society have been organized.

Mechanics of the following trades are much wanted at this interesting new town, and it is particularly desired that they be *Temperance* men; viz: Carpenters, Brick Layers, Tanners, a Gin and Mill Wright, a Tinner, and a Tailor. Men of families would be most likely to succeed.

J. P.

Foreign News.

☞ No arrivals from Europe since our last.—*N. Y. Obs.*

IRELAND.

The Cholera.

The following shows the State of this disease in Ireland for the week ending 8th February. New cases 536, deaths 305, recoveries 196. The deaths now far exceed the recoveries, which has not latterly been the case. The places at which the disease most prevails are Tralee, Kilnagraff, Castlepollard, Killoughter, Kilkenny and Herbertstown.

CUBA.

The Cholera at Havana.

A letter from a very intelligent gentleman in Havana, dated March 12th, says,

"Since the first appearance of the cholera in this city, on the 26th of February, there have been about 400 deaths among the whites, and 700 among the blacks. The number of deaths increases daily. I do not send you any public list; because they disagree with each other, and it seems to be the policy of the government to conceal the full extent of the calamity, in order to prevent too great a panic from seizing the minds of the people. It has been customary to bury immediately after death, and the consequence is, that there have been several scandalous cases of premature interment. Five or six persons, either at the time of burial, or in the dead carts, have aroused from their state of insensibility, and thus been saved from being buried alive.

"Hitherto the disease has not extended to more than one or two of the neighboring villages. There is none of it on the plantations. The troops of the garrison and navy have suffered very little. All communication between the town and the castles is strictly prohibited.

"Commerce and the exportation of goods are entirely suspended; but the stores are not closed, neither is the consternation so great as it was in New York, when the some disease was committing its ravages there. A Sanitary Cordon has been established at Matanzas, by sea and land, together with a quarantine of 48 hours."

STILL LATER.—The following is from another letter of the 16th:

"We are here in the midst of the cholera. The mortality is already considerable. The disease is, however, diminishing."

VENEZUELA.

Great Mortality at Apure.

The Spanish "Redactor" of this city contains the following extract from the Caracas Gazette of the 26th January. Apure is a Department of Venezuela, and the Canton of Calabozo is situated South West of Caracas.

In the Canton of Calaboso, from which I have just arrived. I learned that the fever which a year ago desolated the town of Monecal, has again made its appearance there, and extended to all the other towns of Apure. The ravages of the epidemic are extraordinary. In every house there are or have been several persons sick or dead, and in some not an individual has been spared. The few persons who have the means of removing, emigrate to distant places, abandoning their dwellings, cattle, and other property. Of the poor who are sick, the greater part die, and their bodies remain unburied, which increases the impurity of the atmosphere. These disastrous effects are aggravated by the want of physicians, medicines and subsistence.

There is reason to fear that unless efficacious remedies are resorted to, in order to put a stop to the disease, that province, so important to the wealth and strength of Venezuela, and which rendered such heroic services during the war of the Revolution, will in a short time be brought to total desolation.

We learn from the Mercuria, that the Venezulian government has sent to Apure a physician, medicines, 40 barrels flour, 14 cases of vermicella, 64 arobes of sugar, and $5,000 in cash, for the relief of the inhabitants.

Summary.

THE CAUSE OF COLONIZATION.—The friends of this good cause will feel gratified at the intelligence communicated by the Rev. Mr. Light, agent of the Society in this State, in the following extract of a letter written to a friend in this neighborhood:—*Olive-Branch.*

Louisville, Ky. March 26, 1833.

Dear Sir—On last Friday evening our expedition started from this place for Liberia, in high health and spirits—73 in number—with a good supply of provisions and other necessary comforts. They were to receive 33 others at Shawnee town, making in all 106. One hundred of which were from our own State, 5 from East Tennessee and one from Ohio. Two of the emigrants are going as the representatives of the free blacks, to return in the fall. The change wrought in the minds of the community in this city, in favor of Colonization is astonishing. I suppose 50 emigrants could be procured here for another expedition. The whole scene was truly solemn and impressive, and all opposition vanished at the sight. I considered it as the triumph of our cause in the west. We have raised funds sufficient in our own State to purchase the necessary provisions and pay their passage to Liberia and leave the Society out of debt. Upwards of 100 have gone on from Tennessee, and some from Alabama, Illinois and Mississippi, to form a junction at New Orleans. In all perhaps between 250 and 300. May the winds of Heaven and the providence of God safely waft them to the land of their fathers, and may they find it "the land of the free and home of the brave."

GEORGETOWN COLLEGE.—The following appointments were made at the late session of the Board. Rev. Luther Rice, President of the College; Rev. Geo. W. Eaton, Prof. of Mathematics and Natural Philosophy; Mr. Wm. Craig, Prof. of Languages:—Dr. Hatch remains Prof. of Chemistry.

Interesting Temperance Fact.—On the 26th February, a Temperance meeting was held at the Tavern of Mr. Thomas Savery, Wareham, Mass. and a Temperance address, on the principles of entire abstinence delivered to a large assembly by the Innkeeper himself! Within the year past, a new sign has been exhibited at the house, viz. NO ARDENT SPIRITS SOLD IN THIS HOUSE.—*N. Y. Obs.*

At Norwich, Chenango co. N. Y. George Denison suffered the highest penalty of the law, for the murder of Reuben Gregory. In his address at the gallows, he attributed his sad fate to the use of ardent spirits.

In the Massachusetts Senate, the bill to abolish company trainings of the militia, and to substitute an annual inspection, &c. passed by a vote of 20 to 17.

STEAMBOAT LOST.—The steamboat REAPER was recently snagged, and sunk in 70 feet of water, about sixty miles above New Orleans. Mr. Livingston Harrison, enginer, the pilot, the mate, and eight slaves *chained together,* lost their lives: Mr. Sills, the mate, was our next door neighbor. He has left a family to mourn his loss.—*Cincinnati Journal.*

The Buffalo Woollen Manufacturing Company have closed a contract with Government for 2000 Blankets, to be furnished after the opening of the navigation. They have also received an unlimited order, for the season, for fine bed Blankets, from an extensive house in New-York.

The Influenza rages in Moscow and Petersburgh; in the latter city above 100,000 persons are reported to be afflicted with it; and in Moscow the number is still greater, and the places of public amusement are closed in consequence.

A DUEL.—A gentleman writes from New Orleans, under date of the 29th ultimo, that he had just seen a 'splendid young man,' one mile from the city, in his last agony. The ball of his antagonist had entered his forehead, and his brains were gushing out. A collection of people, in carriages, witnessed the sacrifice to false honour. The affair originated in a dispute at the theatre.

The Nantucket Inquirer of the 6th ult. states that on the night of the 3d ult. one of the most terrible storms was experienced by the inhabitants of that place, that has occurred in the course of the winter. Several thousand sheep roving at large on the unsheltered commons perished during the night, and several persons who had gone out on a sleighing excursion in the early part of the evening, narrowly escaped with their lives.

MARRIED—On Sunday evening, March 24th, by the Rev. J. C. Burruss, at the residence of Gov. A. M. Scott, near Woodville, Mississippi, PRESTON W. FARRAR, Esq. to Miss ELIZA J. SCOTT, only daughter of Gov. Scott.

DIED,—In this city, on the 27th ult. Mrs. MARY BURCH, relict of Mr. Thomas D. Burch.

We regret our inadvertent omission to notice before the decease of this truly excellent and esteemed lady. She died in the triumphs of that faith which only can sustain the soul in the awful hour of its departure. The interviews with her pastor and other pious friends, who conversed with her during her illness, respecting her hopes and prospects for eternity, were most gratifying and satisfactory.

Mrs. Burch was the daughter of Mr. *Dolphin Davis,* a patriot of the American Revolution, and afterwards a much esteemed elder in the Presbyterian church in Fayetteville, North Carolina. Since her residence in this city, she has been an esteemed member of the McChord church.

FEMALE SCHOOL.

THE Summer Session of my Female School will commence the first Monday in May next. Owing to the ill health of my wife, I must decline taking any boarders.

JAS. K. BURCH.

Danville, April 9th, 1833. 41-1t

TO PRINTERS.

E. WHITE & WM. HAGAR, respectfully inform the Printers of the United States, to whom they have been individually known as LETTER FOUNDERS, that they have formed a co-partnership in said business, and hope from their united skill and extensive experience, to be able to give full satisfaction to all who may favor them with their orders. The introduction of machinery, in place of that tedious and unhealthy process of casting Type by hand, long a desideratum by the European and American Founders, was, by American ingenuity, and a heavy expenditure of time and money on the part of our senior partner, first successfully accomplished. Extensive use of the machine cast letters, has fully tested and established its superiority, in every particular over that cast by the old process.

The letter Foundry business will hereafter be carried on by the parties before named, under the firm of WHITE, HAGER & CO. Their specimen exhibits a complete series from Diamond to 14 lines Pica; the book and news type being in the most modern and light style.

WHITE, HAGER & CO. are agents for the sale of the Smith and Rust Printing Presses, which they can furnish to their customers at the manufacturers' prices.

Chases, Cases, Composing Sticks, Ink, and every article used in the Printing Business, kept for sale, and furnished on short notice. Old Type taken in exchange for new at nine cents per pound.

N. B. Newspaper proprietors who give the above three insertions will be entitled to five dollars in such articles as they may select from our specimen.

E. WHITE,
WM. HAGER.

New York, Jan. 3, 1833.

FEMALE SCHOOL.

THE next Session of SYLVAN ACADEMY near Salem church, Clarke county, Ky. will commence on the first day of May next. O. S. HINCKLEY.

April 1, 1833.—39-4t.

FEMALE SCHOOL.

THE Summer Session of the School for Young Ladies at Judge Robbin's will commence on the 15th day of April next, being the 3d Monday. Board, Tuition, Washing, &c. $50 per session. Music, Drawing and Painting charged separately.

Montgomery county, March 18, 1833.—38-6w.

SPRING GOODS.

THE Subscriber is opening an extensive assortment of

SPRING & SUMMER GOODS,

AMONG WHICH ARE

Superfine Blue, Black and other Cloths,—Calicoes, Ginghams, Irish Linens, Silks, Bleached and unbleached Cottons Bed Tickings, Carpetings, Ingrain and Straw Mattings, Bolting Cloths, Nos. 3, 4, 5, 6, 7 and 8—Fashionable Hats, Flowered Paper for Rooms and Passages,—Leghorn and other Bonnets, Umbrellas and Parasols,—Fowling pieces, with Percussion Locks, &c. &c., which he offers for sale at reduced prices.

☞ Merchants will be supplied at a small advance.

J. TILFORD,
No. 49, Main Street.

March 20, 1833.—37-2w.

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

African Colonization.

PRESIDENT YOUNG'S ADDRESS.

An Address, delivered at the request of the Kentucky Colonization Society, at its 4th Annual Meeting, in Frankfort, on the 13th of December, 1832,—by the REV. JOHN C. YOUNG, *President of Centre College.*

(CONCLUDED.)

2. *The Colonization Society will enable us at length to escape from the evils of slavery.*—No accusation can be more unfounded than that which charges this Society with having emancipation for its object. It promotes emancipation, but it does so merely by enabling us to dispose of our slaves, consistently with their happiness and our own security. While the master wishes to retain his slaves, it never disturbs him in their possesion. When he is tired of them, it relieves him of the burthen. But in proportion to our appreciation of the evils of slavery, and our apprehension of their increase, will be our estimate of the value of a scheme which affords us a prospect of relief.

I would wander from my subject, if, when I rise to advocate the claims of colonization, I should be found pleading the cause of emancipation. But there are evils in slavery, which will at length inevitably destroy it. To point out those principles of decay in the system, is a legitimate topic. For, if it can be shown that the day will come when the master will refuse to be longer burthened with the slave, this Society should be cherished and strengthened, that it may be able to deliver us from the pressure under which we will then groan.

Every man's private interest is more or less affected by the condition of the community in which he dwells. When it flourishes, he participates in its prosperity; when it declines, he feels the pressure which bears it down. If, then, the disadvantages of slavery to the community are growing in size, it becomes less and less the interest of the slaveholders, as members of the community, to perpetuate the system. Their slaves may be a gain to them in one way, while they are an increasing loss to them in another. Now look at its effects upon the country, and see whether this system has not a tendency to wear itself out, by the injury it inflicts upon slaveholders themselves, in hindering the advancement of the general wealth of the community.

The prosperity of a people depends greatly on the accumulation of capital, and increase of productive laborers. Any cause that retards these, injures a nation. If, then, slavery were not an evil in itself, but merely caused the emigration of many serviceable citizens and much valuable capital, it would still inflict a deep wound upon any country in which it might exist. France, to this day, has not recovered from the effects of the revocation of the edict of Nantes, by which act Louis the 14th drove off 500,000 of her active and enterprising citizens, who carried to other countries that industry, skill and capital which had made France the richest kingdom in Europe. Only one in fifty were banished, but they were of a class the nation could ill afford to lose—the sober, industrious and energetic. The manufactures, which the industry and capital of the emigrants established in Flanders and England, elevated those nations; while their loss prostrated the unnatural country from whose bosom they had been thrown. Now, an opinion is widely prevalent that children are best raised in a free State; and thus one of the most powerful springs of human action is in perpetual motion to raise them and to depress us. Whether this opinion be right or wrong, is of no consequence. It cannot be eradicated, and its influence is continually felt in the constant emigration of virtue, talent and wealth. There is also, in the minds of many, a suspicion of the moral propriety and justice of slavery. This is a growing suspicion; for when men hear charges against a system iterated and reiterated from many quarters, doubts are naturally insinuated into their minds. Whether these scruples are wise or foolish, is of no moment in our present inquiry; they engender an uneasiness which can only be allayed by emigration from the region of slaves, and thus they rob us of many upright citizens, whose talents and capital are never replaced.

Again, the advancement of wealth is rapid or slow, according to the industry, economy, and skill of the population. What, then, must be the inevitable condition of a community, a great portion of whose members are slaves—a class proverbially lazy, wasteful and bungling?

The intelligence of a people is another source of prosperity. And what must be the consequence, when a third of the community, by the very laws of their condition, are doomed to ignorance; and when the large numbers of this class spread over the country prevent that density of a better population, which would enable all to enjoy the advantages of education? No efficient system of common school education has ever been devised for a slave State, and, probably, there can be none. Thus another large portion of the population, besides the slaves, is shut out from the benefits of knowledge.

A deep interest in the products of their industry, a sense of character, and individual self-respect among the laborers, are great means of wealth, as well as of virtue and dignity to a nation. The ablest political economist of our age attributes the superiority of English manufactures chiefly to the fact, that an English workman will not send an article from his hands without giving it the utmost possible precision and perfection. Can *we* expect such workmanship, when the great body of our laborers are slaves, who have no interest in the results of their work, and no character to lose by its slovenly execution?

Every man who has examined into the causes of national wealth, knows that they lie more in the *character of the inhabitants* of a country than in the *qualities of its soil or the nature of its climate.* Egypt and Italy, once the gardens of the world, are now poor; while England is rich. The sons of New-England live in comfort and luxury on their iron-bound soil; while Mexico and Peru have failed to enrich the descendants of the indolent Spaniards. Can we then expect, no matter what may be our natural advantages of soil and climate, to accumulate wealth, while a large proportion of our population is destitute of every characteristic promotive of advancement, and endued with every quality that tends to impoverishment? The operation of these causes will be more distinctly seen, and more forcibly felt, as the destructive class augments, until its presence will be looked upon as a burthen too great to be borne. The general depression of the community will, at length, affect the interest of the slaveholder so visibly, as to overbalance, even in his own estimation, his gains from the service of his menials.

We have facts in abundance to corroborate these reasonings. A valuation of the lands in the United States was made in 1799, and another in 1814. From these valuations it appears, that in a period of fifteen years Virginia, with forty millions of acres, gained an increase in the value of her land of only ninety-four millions of dollars; while Pennsylvania, with but twenty-eight millions of acres, gained an increase of two hundred and forty-four millions of dollars. So that the free State, in fifteen years, gained a hundred and fifty millions of dollars more than the slaveholding State, in the increase of the value of a single article of her property; and that article existing in a slaveholding State in a greater quantity, and of equal intrinsic value. Thus we see that Virginia lost, in fifteen years, by the diminished advance of her land alone, more than double the worth of all her slave property; for, averaging the slaves, male and female, old and young, at $200 apiece, their value then, would only have amounted to a little upwards of $69,000,000; so that, could all the slaves, in 1799, have been removed, without a cent of compensation for their loss, the State would have been richer at the end of 15 years, by, in all probability, upwards of $81,000,000. Some have endeavored to attribute the increased wealth of Pennsylvania to her extensive internal improvements. But we may remark, in triumphant refutation of such a theory, that in 1814, Pennsylvania had not commenced her gigantic system of improvement. That system was, indeed, the result of the enterprise, industry and wealth of a State that had already become great by the character of its population. Sometimes the disproportion in the value of the Pennsylvania lands and those of Virginia, is attributed to the superiority of tillage in the former. But whence comes this difference of tillage in adjacent States, but from a difference in the character of the cultivators—the one set provident, thrifty, and industrious; the other, careless of the future, indolent, and wasteful? Take another fact as illustrative of the progress of a free State. In 1790, Pennsylvania contained 433,099 white inhabitants, and Virginia 442,115. But in 1830 the whites of Pennsylvania had increased to 1,309,900, while in Virginia they only amounted to 694,300. Forty years ago the slave State had a larger white population; and now, with a far more extensive territory, and equal advantages of soil and climate, she has just half the number. In the place of those free citizens, who would have constituted the bone and muscle of her prosperity, she is filled with nearly half a million of slaves, who form a cancerous excrescence in her system, eating into its vitals, and threatening its very existence. The same comparison, with the same results, might be made between Pennsylvania and Maryland, which lies along its borders. The comparative increase of Ohio and Kentucky in wealth and population, furnishes another illustration of the lamentable correctness of our principles. Thirty years ago, Ohio had a population of 45,000, and now she numbers 937,000. Thirty years ago, we had 177,000 whites, and now we only count 517,000. With all our advantages of an older settlement, a richer soil, and a more genial climate, we have been outstripped in the career of improvement, because we have run under the burthen of slavery.

I now turn from these and similar facts, on which I might dilate, to another topic. The day will come when we will desire the aid of this Society, because we will find the immediate proceeds of the labor of our slaves insufficient to recompense us as individuals, for even the cost of raising and supporting them. The well known course of past events shows us that this period is fast approaching.

Slaves are valuable in proportion to the recency of a country's settlement, and the sparseness of its inhabitants. The necessaries of life are then plenty, while labor is in great demand; consequently wages are high and living is cheap. But just as laborers multiply, the price of living rises, while wages fall; and thus the value of slaves diminishes, since the cost of raising them is increased, while there is a smaller compensation given for their labor. This was the reason why slaves were never carried into Europe, while they were imported by tens of thousands into the American colonies. There was no inducement to the ownership of slaves in the old countries, where men were plenty, and living was consequently high, compared with wages. When a country becomes well stocked with inhabitants, a laborer's wages will not ordinarily do more than support himself and his family. In many places he is not able to lay up enough to support himself in old age, but must become a burthen to his children or the public. This is now the case in England, France, Germany, and all densely peopled countries. We must remember, too, that when a man works for himself, when his earnings go to his own family, and his wages or employment depends on his character for industry and economy, his labor is far more valuable, and will bring a better compensation than that of a slave. If, then, such a man and his family can barely earn enough for their own support, the careless and lazy slave, with his family, must prove a burthen to his owner. The point of time at which this state of things will occur, we cannot precisely fix. But we can see that it is not very far off. In 50 years, supposing our population to increase at its present slow rate, we will have double our present number of whites, and nearly three times our present number of blacks. And in less than a century, our State will be more densely settled than many of the European countries. But long before our population reaches that point, the slave will not be worth his nurture and support. The owner will then be as glad to be emancipated from the yoke of his mastership, as the slave from the yoke of his servitude.

The day of emancipation is advancing just as rapidly as our population is increasing, and its arrival can only be retarded by retarding the prosperity of our State. Whatever keeps down the increase of our numbers, will so far keep up the existence of slavery. But even if we could prevent the multiplication of our citizens, we could not give perpetuity to slavery, for we cannot keep down the increase of the slaves. We would suffer, too, the competition, in our own markets, of those States whose abundant and free population would enable them to undersell us in every article of production.

I appeal to facts in proof of this reasoning. Thirty years ago the average hire of a negro was one fourth more than it is now, while the expense of raising and supporting him was one fourth less. A slave then *cost* his master less, and *yielded* him more than he does at present. The close of the next thirty years will see a still greater depreciation of wages and advance upon the necessaries of life. The Southern market as yet keeps up the hire and price of negroes; it keeps up the hire by annually drawing off many who would otherwise be competitors here for labour; and it keeps up the price by furnishing a constant opportunity of disposing of as many as we wish to sell. But this vent must soon be shut up. The cupidity of the planters will soon be checked by their apprehensions. In two States the blacks outnumber the whites, and are increasing much more rapidly. Their wisest citizens are alarmed, and taking measures to prevent further importations; and soon we will have no market in which to dispose of our profitless negroes.

In many parts of Virginia, it is confessed that the slaves could not now be supported by the proceeds of their own labour. The sale of a portion of their increase is annually necessary to defray the expense of keeping those that are retained. The best citizens are moving off to the West and South-west, to new and sparsely settled lands, where the labour of their slaves may again become valuable. In Maryland they have become so unprofitable, that, for the last ten years, even more than the increase has been sold off or emancipated The slaves are decreasing, while the free negroes are rapidly increasing. We learn, from an official document, that at least seven thousand have, during the last ten years, been set free.

History furnishes us with many facts which establish the principle we assert. In all the countries of Europe, large numbers of slaves were once held. Now there are none except in Russia, and a part of Poland, whose population is very sparse. In all others, they have long since been given up; because, as they multiplied, they became unprofitable. And they were given up before those countries became as densely peopled as our States will be, seventy years hence.

But the question now presents itself, what is to become of them and us, when they are so numerous and profitless as to be no longer retained by their masters? When the servile race was of the same colour with their lords, no difficulty could arise—they could live together as equals, and soon amalgamate; for there was no memento of former degradation stamped upon the brow. But ours will be an utterly dissimilar condition. Amalgamation is impossible, but by a depravation of morals, ruinous to the country—by a promiscuous concubinage, destructive alike of decency and religion. Such is the repugnance of the whites, that they will never unite with the blacks in lawful wedlock. It is not an unseen, effaceable, and imaginary distinction between the two races; it is real, and visible, and ineradicable; there is a physical dissimilitude that cannot be overlooked, and a past inferiority that cannot be forgotten. In South America and the West Indies, where religion is a form and virtue a name, the races have mingled, but on conditions to which no patriot or moralist would subscribe. Universal profligacy and an open, shameless contempt of the marriage rite, are hard terms on which to purchase the union of two hostile races.

When these tens of thousands have gone out from bondage, and yet remain in our land, will they contentedly live on without the rights of citizens? Will they not, intoxicated with new freedom, and flushed with confidence in their numbers, appeal to our own declaration, that "all men are born free and equal," and demand a participation in all our privileges? Will not our houses be surrounded by men conscious that we had held them in servitude, until we had extracted every particle of value that could be wrung from them by threats and by stripes? Would not their thirst for vengeance be stimulated by a sense of present wrongs? Would not their taste of liberty, their consciousness of strength, and their belief that the rights God had given them were withheld, urge them to desperate deeds? Such a state of things could not long exist without insurrection and bloodshed. It would be a horrid alternative to be obliged to butcher them, or suffer ourselves to be murdered. We might exterminate the race, but humanity cannot, without a shudder, contemplate the possibility of such a catastrophe. And in the struggle, how many of our own families must fall victims! The very anxiety and alarm which would precede such an event, would wither our enjoyments and make our lives a weariness.

But there is a way of escape from these evils. Let the Colonization Society be supported and strengthened, and in the day of our need it will come to our deliverance. Now is the time to make provision for our future safety. Men are apt to live on without foresight. What is good in their younger days, they foolishly imagine will be good in their old age—what is good for them, will be good for their children after them. So thought the cottagers of Vesuvius, in the days of Titus; they gathered their grapes from vines their fathers had planted, heedless of the volcano that slumbered beneath their feet. But the roar of the earthquake at length broke their false security, and the bursting lava-flood entombed them in its fiery bosom. So thought the planters of St. Domingo; they lived among increasing hordes of negroes as their fathers had done, regardless of the tokens of bloody insurrection. But the knives of their murderers, glittering at their throats, at length proclaimed to them their folly. In our day all is safe; but of what avail will even riches be to our children, if we cannot transmit to them security?

3. *The establishment of this colony would be productive of a great and permanent accession to our national resources.*—Its trade would, from a variety of circumstances which will readily occur to every one, fall almost entirely into our hands. Every increase of its riches would thus be indirectly an increase of ours. Every nation, possessed of flourishing colonies, has become rich. Carthage, and Athens, and Portugal, and Spain, and Holland, have become successively wealthy and powerful from their colonial commerce. A few years since, we saw England alone daring to engage, single-handed, in contest with the master of Europe, when all the nations of the continent were either trampled down or terrified, when even Russia was forced to retreat into her frozen deserts, and rely upon her northern blasts for protection,—England, alone, dared to confront this Chastiser of Nations. Her wealth enabled her at length to subsidize all Europe, and arm it against this destroyer of its peace. And one of the greatest sources of this unparalleled wealth is her extensive colonies.

But look at a single fact to show the immense value of such a trade as we would carry on with our new African republic. When our country contained a less population than Liberia would contain in forty years from this time, (if we pursued an efficient system of colonizing,) Great Britain carried on a trade with us, which, in imports and exports, was worth about $30,000,000 per annum. Now, our whole trade amounts to about $144,000,000. So that, if our African colony should prove as valuable to us as we were to our mother country, it would, in less than a half a century, increase our commerce nearly one fourth—from 144 to 174 million per annum. The clear proceeds of such a commercial intercourse would, in a few years, yield a sum more than sufficient to compensate for all our expense in the establishment of the colony, and the transportion of our blacks to its territory. This trade, too, would go on increasing while the world stands, and be a source of perpetual wealth to our country. Already does this feeble colony export to the value of $107,000. The money expended by our nation in this work of benevolence, will be as safe an investment, even in a pecuniary point of view, as was ever made.

4. *The effect of Colonization upon Africa is deserving of consideration.*—This great continent, in its present condition, presents an aspect like that of a rich and cultivated valley, over which a hurricane has passed and laid it waste; it is a picture of splendid loveliness and desolation—the elements of beauty are seen scattered and crushed beneath the footsteps of the storm. It is strange how men have misconceived the character of this vast region. They have thought of it as a land of parched deserts, and whirling sands. But in no quarter of the earth has nature lavished her riches more profusely. Where the country is destitute of water, the heat of a tropical sun has crumbled the soil into sand. In other places, where rains fall and noble rivers pour along their fertilizing waters, two crops of wheat are raised in a year. The most gigantic vegetable growth in the world is found in this land of fabled sterility. The baobab measures from 70 to 80 feet in circumference. Its branches, larger than ordinary trees, extending abroad, give it the appearance of a grove in itself. The forests are, in many places, so thick, that, like the cane brakes formerly seen on our own fertile grounds, they can only be penetrated by the axe. The trees furnish the richest of gums and spices. The people, in many districts, are, in civilization, above what Cæsar describes the Britons to have been in his day. They are not the stupid, dull, and ignorant race, which our imaginations have painted them; they are lively, intelligent, and courageous. The slave trade has, indeed, breathed its baleful influence over all their borders, for it has penetrated every tribe. But still there are many noble and lovely traits in the character of those children of the sun. Late travellers, who have explored the long concealed bosom of this continent, tell us that its inhabitants exhibit a peculiar warmth of affection, and strength of social and kindred ties. Does any man doubt their kindness and generosity? Let him read the record which the lamented Park has given us of his feelings, when, pennyless and provisionless on the banks of the Joliba, he was taken into the cottage of the poor negro, and regaled with the best of her fare, while she and her maids, as they plied their work through the night, sung the beautiful and simple song which drew tears from the way-worn traveller—

> "The winds roared and the rain fell
> The poor white man, faint and weary,
> Came and sat under our tree.
> He has no mother to bring him milk;
> No wife to grind his corn.
> Let us pity the poor white man—
> No mother has he to bring him milk;
> No wife to grind his corn."

Can we doubt their talents when their feelings can find utterance in such words? Many of their chiefs retain about them Jillimen, whose office it is (like the bards in the days of chivalry and romance) to rouse their countrymen to acts of valor by their strains, and record their glorious deeds in song. At the close of the day, all Africa echoes with these songs. That which was composed while Major Denham was with them, on the death of Boo Khalloom, would be good poetry in any land. I cannot refrain from quoting a few lines of it as a specimen of the feeling and poetic talent exhibited by these barbarians.

> "Oh! trust not to the gun and the sword!
> The spear of the unbeliever[*] prevails!
> Boo Khalloom, the good and the brave, has fallen!
> Who shall now be safe!
> Even as the moon among the little stars,
> So was Boo Kalloom among men.
> Where shall Fezzan now look for her protector?
> Men hang their heads in sorrow,
> While women wring their hands,
> Rending the air with their cries!
> As a shepherd is to his flock,
> So was Boo Khalloom to Fezzan.
> Give him songs!
> Give him music!
> What words can equal his praise!
> His heart was as large as the desert."

But with all her capacities—though her sons are naturally generous, brave, affectionate, and capable of intellectual advancement,—Africa is a vast slave market and slaughter house. From the one end to the other, this continent is polluted by man-stealing, and by all the atrocities that follow in the train of this foul crime. To this melancholy condition it is reduced by that slavery which exists in other lands, and demands from ill-fated Africa a constant supply of fresh victims. The avarice of other nations has poured over her an inundation of woes.

The natural amiable qualities of these tribes are, also, borne down and crushed under a mass of mournful superstitions, which Christianity alone can remove. In one respect, many of the tribes are like the more civilized nations of Europe—they groan under despotism. But they are, so far, more unfortunate, as a purer law of morality checks the lawless passions of despots in Europe. The influence of Christianity has been felt in mitigating the horrors of tyranny, even when the tyrants themselves do not own its sanctifying power. Its pure precepts and principles diffuse a public sentiment, which even despots dare not disregard. No European subjects approach their ruler as a Deity, crawling on the ground and throwing dust upon their heads. Their heads are never stricken off to despatch them as messengers to his dead father. Their sculls and jaw-bones never "thatch" the roof, and "pave" the floors of his apartments. Their blood does not flow in torrents, as a libation to his father's shade, on every anniversary of his death. The executioner is not seen ever stationed in the presence chamber of their monarch, with his hatchet suspended at his breast, and the stool clotted with gore standing by his side, as the symbols of his bloody profession. These are some of the evils under which many a poor African groans from want of a heaven-taught religion. These atrocities will disappear before the extending influence of a colony, which will carry civilization and Chrisianity to these benighted wanderers from truth. Already all around our infant settlement, the nations are eager to be taught our manners and religion. How inspiring are our anticipations in view of the great work we are carrying on.

If success crown our labors, we shall not lay the foundations of a great empire, but command one into instantaneous existence. Other nations have been the growth of centuries; this, like the fabled Minerva, will almost spring into life full-grown. It will not be ours to unfetter the political slave, and restore civil rights long lost, and sighed for in vain—this would be, indeed, a glorious achievement; but ours will be far higher—to bestow full liberty on those who have never enjoyed even personal rights; to give the possession of themselves to those who have never owned their own blood and bones; and to call up to the natural condition of humanity, millions who have been thrust down to the level of the irrational creation. It will be ours, not to scatter our bounty over a single people, but to make nations of different tongues to bless us; not to erect a new empire merely, but to regenerate a continent.

Looking at the promises of God, we must believe that the whole earth will, at no distant period, be filled with liberty and truth. Looking abroad at the nations of the earth, to ascertain how this result can be effected, we see that a great portion of the work must devolve upon Great Britain and our country. They have the moral and the physical means for carrying it on; while the Eastern continent has claims upon the one, and the Southern upon the other. Asia, in this great partition of benevolence, will fall to Great Britain, and Africa will be ours. By this holy alliance we can girdle the earth with a zone of light.

Is it a fond enthusiasm that suggests such anticipations? Are they more strange and impossible than would have been those of our fathers, if they had beheld, floating before them in fancy's visions, the scenes now realized among us? Look back upon the pilgrims of Plymouth, when, from a frail vessel, with a small and feeble band, they landed upon that memorable rock—

> "The breaking waves dashed high
> On a stern and rock-bound coast,
> And the woods against a stormy sky
> Their giant branches tost.
> And the heavy night hung dark
> The hills and waters o'er,
> When a band of exiles moored their bark
> On the wild New-England shore."

Look at that handful of resolute men, with their wives, their infants, and their hoary-headed sires, as, unsupported but by heaven, they stood on the skirts of a deep and unpenetrated wilderness—could any man have then predicted, that their daring enterprize would soon fill even these distant vallies with the hum of business and the songs of gladness? Here are now ten millions of freemen—two centuries ago, the huts of Plymouth and Jamestown contained all our numbers.

5. *This enterprize will shed imperishable lustre upon our country.*—No fairer field of glory was ever opened before a nation—perhaps none so fair. Compare all past renowned achievements with this, and none can rival it. We see and hear of nations struggling for freedom; and it is a noble spectacle—but they toil solely for themselves. Seldom, in the annals of earth, do we find a nation rousing its energies to befriend an oppressed and helpless people. We have lately seen all Europe looking on with frigid indifference, while the barbarous hordes of Russia crowded the plains of Poland, drenching them in the blood of the brave. The few and scattered children of a once mighty nation, rallied around her in a last struggle for freedom—they threw their bodies as a rampart between their country and the bayonets of the despot—but, overborne and crushed by his endless legions, the spear was shivered in their hands, the fire of their hearths was extinguished in blood, their bodies were left on the battle-field to fatten the vulture and the wolf, or dragged to the wilds of Siberia to be incarcerated in a frozen desert; yet no arm was uplifted to protect them, no voice of thunder reached the ear of the destroyer and startled him from his prey—unscared and unmolested, he rioted in carnage, and triumphed over the innocent and the brave. Nations seldom feel—nations are seldom generous. Let us, then, set before the world another glorious example. We have taught one lesson for which unborn generations, in many climes, will thank us—we have taught nations to be free. Let us teach them to do good to others. Nations, like individuals, are led by example. The influence of this work will not be bounded by the shores of Africa or America; it will be felt throughout Europe, throughout the world. We can now do great things for the whole human race. We have the honor of first abolishing the slave-trade. Let us go on in our high career. We will wipe away the only charge that can be urged against our national justice and magnanimity. We will leave to our children such a patrimony of glory, as no generation has ever bequeathed to its offspring. National character is formed by national acts. Let the character of our nation continue to be formed by such enterprizes as that in which we are now engaged, and no despot's foot will ever find a resting place on the soil of our country. The title of Roman citizen was once coveted by kings—so let it be with the name of American. What the prowess of that ancient city obtained for its children, the magnanimity of our country may purchase for us. Our name will then be uttered with reverence and affection, where the flap of a Roman eagle was never heard. Methinks I see, in years that are to come, the negro seated under the palm tree of his native land, teaching his children the story of their country's wrongs. I see the tears stealing down their cheeks, while he tells of the cruel European who tore their fathers from their homes, and sold them into hopeless bondage. I see him then changing his story, and telling them of the kind white strangers, who taught their fathers arts and religion, gave them again a home and a country, watched over them, and protected them till they grew into a mighty nation. I see those little ones raising their eyes glittering in tears, and asking with eager voice the name of that generous people. His answer is "the Americans." Our name will thus be mingled with the fondest recollections of Africa's children, and breathed in their earliest thanksgivings to heaven.

---

[*] **The followers of Boo Khalloom, were Mohammedans, their enemies they termed "infidels."**

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health,* has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers. ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever. gout. rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy. apoplexy, paralysis and palsy, jaundice. scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, resident on Short Street near the Court House. Lexington.

Price in boxes according to size. $1. $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

MONTICELLO ACADEMY,

FOR MALES AND FEMALES.

THE Summer Session of this Institution will commence on the 29th of April, and continue twenty-one weeks.

The facilities to be afforded here, for acquiring a thorough education in the various departments of science and literature, are intended to be as extensive as at any similar institution in the West. The Academy is now undergoing some necessary repairs;—Globes, an Orrery and other apparatus will be immediately procured; which, added to the acknowledged health of the place, and the low expenses incurred by a residence here, must render it a desirable situation for any who wish to obtain a good education. Applications should be made, if possible, previous to the commencement of the session. *All requisite books can be procured here, at a low price.*

TERMS.

Languages and Natural Philosophy, per session,	$12 50
Mathematics, Rhetoric and History,	10 00
Geography, English Grammar, Arithmetic, Penmanhip, &c.	8 00

☞ Tuition will be charged from the time of entrance to the end of the current session. which must be paid *in advance.* T. C. TUPPER, *Principal.*

Monticello, March 15th, 1833.—37-6w.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them. and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf. Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all [illegible] done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small,* beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati. where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.